

**THE DOCTRINE OF THE HOLY SPIRIT IN THE WRITINGS
OF HENRY BARCLAY SWETE**

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INTRODUCTION

In the year 1875 a group of young High Church theologians at Oxford, who had come under the influence of the theological thinking of F. D. Maurice and the teaching of the idealist philosopher T. H. Green, began a re-evaluation and criticism of their discipleship allegiance to Tractarian theology. While they appreciated the fact that the Tractarian fathers had clarified and championed the older theology of the Church, along with the older lines of Church tradition and system, they wanted a theology which could hold on to the great central and unchanging principles of the faith and yet be elastic enough to allow for whatever new meanings might be suggested by contemporary advances in knowledge.¹

In 1889, after twelve years of sustained discussion, the young theologians produced a series of essays entitled Lux Mundi, which set forth the view of Christian doctrine they held in common. The new direction of their thinking was indicated by the editor, Charles Gore, in a paragraph in the preface:

We have written...not 'as guessers at truth' but as servants of the Catholic Creed and Church, aiming only at interpreting the faith we have received. On the other hand, we have written with the conviction that the epoch in which we live is one of profound transformation, intellectual and social, abounding in new needs, new points of view, new questions; and certain therefore to involve great changes in the outlying departments of theology, where it is linked to other sciences,² and to necessitate some general restatement of its claim and meaning.

¹Alec R. Vidler, The Church in an Age of Revolution (Middlesex: Penguin Books Ltd., 1961), pp. 190, 191.

²Ibid., p. 192.

Of the volume Lux Mundi, which reflected a ready acceptance of the methods and results of the Biblical criticism of the day, especially with regard to the Old Testament, it has been written that few books in modern time have so clearly marked the presence of a new era and so deeply influenced its character. Through their essays Gore and his group pioneered a liberal and progressive approach to theology which was to continue unabated in questioning Church authority and tradition where these appeared to stand in the way of a more empirical approach to Christian doctrine.³

In 1890, the year following the publication of the Lux Mundi at Oxford, Henry Barclay Swete was appointed as Regius Professor of Divinity at Cambridge to succeed Brooke Foss Westcott. Westcott, along with Hort and Lightfoot, the other two members of the great Triumvirate of Cambridge scholars, had through their scholarship and teaching exercised a modifying, conservative, influence upon the young generation of High Church men entrusted to them at Cambridge during the stormy period between the Essays and Reviews and Lux Mundi. It remained to be seen what position the new Regius Professor of Divinity would foster as English Liberal Catholicism moved beyond what the Lux Mundi school had intended.⁴

In the preface to the Cambridge Theological Essays which Dr. Swete edited in 1905 he acknowledged that theologians could not ignore obvious progress in all branches of knowledge and must therefore bring the questions connected with Christian belief into the modern arena. However, he warned:

³Ibid., pp. 193-198.

⁴Ibid., p. 133.

Reconstruction. . . is a serious matter, when vital truths are concerned; and in Theology it calls for the utmost care. There is grave risk lest some pearl of great price should be lost in the resetting of the chain. Although new combinations are permissible, the original deposit must remain without diminution, without addition. . .⁵

This conservative viewpoint is reiterated in the preface to the Cambridge Biblical Essays where Swete is willing to admit that in the critical study of the Scriptures all reasonable exegetical and critical methods are allowable, but in the application of the exegetical results to Theology it must be steadily maintained that "the new does not supersede but only illuminates and crowns the old, and the Christian scribe is required to bring forth both out of his treasure without fear that they may be found inconsistent and incompatible."⁶

Concerning this position the question is naturally raised as to how it was possible for a scholar like Swete to hold fast to traditional and more conservative theological views while apparently allowing for the results of the Biblical criticism of his day which continually questioned those views.

The clearest hint of what to Swete constitutes a satisfactory answer to the above question is stated in his last carefully considered statement. He writes:

Each age of the Church must live its own life, and deal with its own problems, following to a great extent the lead of circumstances, which offer in fact a Divine guidance for the shaping of its course. Nevertheless the study of Church history has a strong claim upon the attention of the ecclesiastical statesman; the unique position of the Christian Society, as a continuous and progressive organization under the guidance of the Spirit of Christ, gives special importance to principles and institutions which, taking their beginnings in primitive times, were accepted by the whole Church, or by the Church in the West, down to the sixteenth century.

⁵Henry Barclay Swete (ed.), Essays on Some Theological Questions of the Day (London: Macmillan and Co., 1905), p. ix.

⁶Henry Barclay Swete, (ed.), Essays on Some Biblical Questions of the Day (London: Macmillan and Co., 1909), p. vii.

To abandon these would be to sacrifice historical continuity, and to cast doubt upon the presence in the Church of the Holy Spirit, Who came to guide the Body of Christ into all the truth.⁷

In pointing to the guidance of the Holy Spirit as basic in the progressive discovery and maintenance of truth in the Church Dr. Swete is not simply making a passing or pious reference to the office and work of the Spirit. A special study of the doctrine of the Holy Spirit occupied Swete during most of his career as teacher and scholar, and in all of his teaching and writing on the doctrine he continually emphasizes the indwelling of the Spirit in the Church as its only safeguard for doctrinal unity, its only power for spiritual life and witness. Swete's unwavering belief in the teaching, guiding, presence of the Holy Spirit in the Church permitted him to maintain in his mind a creative tension between the new and the old in exegesis and doctrine.

It seems only obvious that underlying Swete's strong convictions on the centrality of the teaching office of the Spirit, as it relates to doctrine, there must be in his thinking a theological rationale which unifies all aspects of the doctrine of the Holy Spirit in support of his affirmation.

It is the purpose of this study to examine all of the writings of Dr. Swete to determine the content, the direction, and the conclusions of his thinking on the doctrine of the Holy Spirit as these are related in particular to his teaching on the relationship of the Spirit to the Church.

The format for the study is as follows:

Chapter One considers Swete's understanding of the relationship of the Holy Spirit to the Scriptures since his interpretation of the Scriptural passages in which the term "Spirit" is found reflects the influence of his predispositions concerning the work of the Spirit in revelation and inspiration.

⁷Henry Barclay Swete, Essays on the Early History of the Church and the Ministry (London: Macmillan and Co., 1918), p. xvii.

Chapter Two summarizes Swete's thinking on the relationship of the Holy Spirit to the Trinity, showing the special emphasis Swete places on the relationship of the Spirit to Christ, and on the concept of the "Filioque".

Chapter Three outlines Swete's teaching on the distinctive mission of the Holy Spirit to the Church and to the world.

Chapter Four sets forth Swete's conception of the work of the Holy Spirit within the human spirit, beginning with a description of the relationship of the Spirit to the unregenerate spirit, and concluding with a hint of the relationship of the Spirit to resurrected man in the life to come.

Chapter Five evaluates the contribution Swete has made to the study of the doctrine of the Spirit.

CHAPTER I

THE SPIRIT AND THE WRITTEN WORD

The avowed primary source and authority for the theological writing of Henry Barclay Swete is the Scriptures. In attempting to analyze and evaluate his teaching on the doctrine of the Spirit it is therefore considered necessary to determine what he understands the relationship of the Spirit to the Scriptures to be, since his interpretation of the passages in which the term "Spirit" is found will reflect the influence of his predispositions.

Much of what Dr. Swete has written about inspiration and revelation is in the form of incidentally descriptive statements made pursuant to discussions of other theological topics, and must be abstracted as possible constituents of a working conception. Still other intimations may be inferred from Swete's exegesis of Scripture and his approaches to Biblical interpretation. However, from this somewhat limited material and from his more complete treatment of the doctrine of Scripture as it specifically relates to the Holy Spirit, it is possible to show the development of his position as well as to explicate it.

This chapter, then, considers Dr. Swete's views on (1) the nature and authority of the written word; (2) the work of the Spirit in inspiration; (3) inspiration and Biblical criticism; and (4) the Spirit and interpretation of the written word.

The Nature and Authority of the Written Word

The nature of the written word.--In his article on "The Religious Value of the Bible," included in the Cambridge Biblical Essays, Dr. Swete describes the Bible as a literature and a library. He writes:

The Bible is a literature, to be examined by the ordinary methods of literary study; a library in which are stored

more than sixty ancient books, the product of many centuries, and distinguished by great diversities of matter, style and thought. But . . . it is a library of sacred books, and it aims at an end which lies outside and above the range of literary studies.¹

In one of his earliest papers written on the topic "The Unity of the Two Testaments," in a slightly more specific sense Swete speaks of the Old Testament as the old Revelation, "the inspired utterance of long ages of Hebrew prophets and kings"; and the New Testament is spoken of as the Christian Scriptures, or "the inspired witness" of the earliest teachers and members of the Church to the faith of Christ. Both Testaments are seen to be "the faithful representatives of the inner life as well as the outward condition of God's people under the two great periods which are parted by the Advent of our Lord."²

An inferential reference is made to the nature of the Scriptures in Dr. Swete's evaluation of St Paul. He states:

Though St Paul is far indeed from desiring to create a systematic theology, he has brought into a vital unity the elements of Christian truth by linking them on to his conception of a Divine-human, glorified Christ. As his missionary work laid the foundations of a universal Church, so his writings supply a basis for a universal religion by exhibiting our Lord as a Person worthy of the trust, the love, the devotion and the imitation of mankind.³

The unique nature of Scripture is best illustrated in its appeal to varied minds. The Gospel of John may be cited as a representative example of universal appeal. Dr. Swete comments:

The Johannine Gospel appeals with especial power to minds which approach Christianity from the standpoint of philosophy or of mysticism . . . But it may be added that the Gospel according to St John, while it has always had a singular

¹Henry Barclay Swete, (Hereinafter written as HBS) "The Religious Value of the Bible," Essays on some Biblical Questions of the Day, ed. Henry Barclay Swete (London: Macmillan and Co., 1909), p.543.

²HBS, "On the Unity of the Two Testaments," The Christian Advocate and Review, VI (April), 1866), p.245.

³HBS, "The Religious Value of the Bible," Essays on Biblical Questions, pp. 554, 555.

attraction for the cultivated intellect, is also above all other books in the New Testament the chosen guide of the unlearned, the poor, and the suffering members of the Church.⁴

The coherent quality of the Scriptures is dependent upon the fact of progressive revelation. God was pleased to put His revelation into a form which continually expressed the faith and practice of His people while at the same time recording the growth and progress of the Church. Thus the older revelation of the Old Testament and the Christian Scriptures constitute a progressive literature. The acknowledgement of progress in Scripture revelation does not, however, imply an incomplete revelation, for says Swete, quoting Augustine:

"'The New Testament lies hidden in the Old'; and, 'The Old lies open in the New.'"⁵

Swete's earliest position on progressive revelation remained virtually unchanged in later years. When he wrote his article on the doctrine of the Spirit for Hastings' Dictionary he said:

On the office and work of the Holy Spirit the Canon throws fuller light, for here a more precise knowledge is necessary for the well-being of the Church. But here again the revelation is progressive, corresponding in its growth to the growing needs of men.⁶

⁴Ibid., p. 556.

⁵HBS, "On the Unity of the Two Testaments", Christian Advocate and Review, pp. 245-249.

⁶HBS, "Holy Spirit," A Dictionary of the Bible III, ed. James Hastings (Edinburgh: T & T Clark, 1899), p. 411. An illustration of what Swete terms progressive revelation follows the above quotation. It reads as follows: "The Spirit appears first in connexion with the cosmogony of Genesis, and the writers of the Old Testament frequently refer to His work in sustaining and renewing physical life. But the Hebrew Canon attributes to Him also the endowment of human nature with intellectual and spiritual gifts, and especially regards Him as the source of the great gift of prophecy. It speaks of Him as the author of moral purity and religious consecration. Lastly, it foretells the coming of an ideal King, a perfect Servant of God, in whom the Spirit should rest in His fulness, and an extension of the Spirit's gifts in the last days to the whole nation and to the world. At this point the New Testament takes up the thread of the revelation. The Synoptic Gospels show how the ideals of the Old Testament were fulfilled in the life and ministry of Jesus Christ. The

A composite and descriptive definition of the Scriptures in the sense in which Swete writes of them includes conceptions of a sacred literature of Divine origin which is set off from all other writing, yet a literature amenable to a degree of human analysis and understanding; a literature which diversely describes religious experience in the Church and at the same time chronicles the early history of the Church; a literature which is progressive in nature yet provides completeness, unity, and continuity of revelation; a literature which becomes the source for theological inquiry though it does not appear specifically designed to be so; and a unique literature in its universality of appeal and application.

The authority of the written word.--The authority of the Bible is considered by Dr. Swete to be both attributed and inherent.

Attributed authority is to be understood in terms of the relation existing between the Church and the Canon. In its human form the written word in Both Testaments is the product of the Church, "truly made of her substance and partaker of her nature." In this sense the Church of Israel and the

Fourth Gospel predicts the mission of the Spirit to the Church; the Acts and Epistles relate the fulfilment of His mission in the experience of the Apostolic Church. We are permitted to see how it has changed the whole spiritual order, raising a new Israel out of the old, transforming an elect nation into a Catholic Church, pouring new life into the body of the disciples, sanctifying individual wills, carrying conviction to the world, and guiding believers into the fulness of the truth. In St. Paul's writings the biblical doctrine of the operations of the Holy Spirit reaches its completion. The apostle sees in the Spirit of Christ the source of the vital unity which inspires the Church, the quickening and compacting power of the new creation. But he teaches with equal clearness that the Spirit has come to regenerate and restore the personal life of each of the baptized, dwelling in the body as His temple, identifying Himself with the human spirit in its struggle with the flesh and its striving after God, until He has perfected the nature which the Son of God redeemed and has raised it to the measure of the stature of the fulness of Christ."

Christian Church claim historical precedence over the written word. By virtue of this precedence the Church brings the written word to Canon form."⁷

The rationale and practice of the Church in forming the Canon is implied in Dr. Swete's description of the teaching ministry of the Church. The Church has a teaching ministry of Divine appointment, but also by corporate action. The Apostolic Church, for example, established a tradition of the Christian rule of faith, and the New Testament is the written repository of the tradition, "as the Book of the Church, preserved by the Church, collected by the Church into a Canon."⁸

In Swete's opinion the Christian Church fully determined the Canon of the New Testament; and to some extent the Old Testament Canon as well in her authorizing of the reading of certain books which were not to be found in the Hebrew Bible. All judgment on the Canon was pronounced in ecumenical council, but only on the verdict of Christian experience.⁹ The authority attributed to the Bible by the Church comes from the consciousness of Christendom endorsing the revelation of truth as Divine.¹⁰ While Swete admits of other Old Testament and Jewish literature such as the Apocrypha and the writings of Philo he clearly speaks of these as non-canonical, whatever their effect on the experience of the Church.¹¹

Beyond the Apostolic age the Church summed up and interpreted the teaching of the Canon by means of creeds. Each age of the Church contributes to the understanding of the original deposit, but Swete warns that St. Paul rejects the thought of any new truth being revealed in a future age. The faith

⁷HBS, "On the Unity of the Two Testaments," p. 245.

⁸HBS, The Holy Catholic Church (London: MacMillan and Co., 1915), p. 107.

⁹Ibid., pp. 107, 109.

¹⁰HBS, "The Religious Value of the Bible," Essays on Biblical Questions, p. 544.

¹¹HBS, "Holy Spirit," Hastings' Dictionary, p. 404.

once delivered by the Spirit of Christ to the first generation may be developed by definition and explanation, but no new articles of faith are to be added.¹²

The deference of Church thought to Scriptural authority in the Church of England in Swete's time is summed up in his observation that, "in England since the Reformation the Bible has been not merely the religious guide but the religion of the people. Its authority has been undisputed; in all matters of which it treats it has been regarded as infallible."¹³

Apart from acknowledging the recognition of the Scriptures by the Church Dr. Swete sees inherent qualities in them which give them a built in claim for authority. In his earliest polemic he writes:

Not by accident have the component parts of the Bible grown together into one canon. Scripture is a complete structure, of which no single stone can be removed without impairing the safety, the strength, or, at any rate, the beauty of the whole.¹⁴

The implication here seems to be that in bringing together the revelation of all ages into Canon form the Church was merely recognizing a structural unity and coherence which already obtained.

The inherent authority of the Scriptures is described and accepted by Swete as being supreme above the Church. Speaking specifically about the New Testament, and then the entire Scriptures, he says:

In point of authority the Book is supreme; the Canon our measure of the Church's belief and practice.

.....

Unquestionably the Scriptures rise far above the level of the communities which gave them birth. As 'the oracle of

¹²HBS, The Holy Catholic Church, p. 108.

¹³HBS, "The Religious Value of the Bible," Essays on Biblical Questions, p. 544.

¹⁴HBS, "What is the Right Method of conducting the defence of the Old Testament in the rationalistic controversy which has come upon the Church?" p. 14.

God' proceeding from His throne, they claim an authority and possess a fullness of truth distinctly superhuman and sui generis.¹⁵

The Work of the Spirit in Inspiration

The sui generis authority that is seen by Dr. Swete to be inherent in the Scriptures is given theological meaning by him in the context of his discussion of the Holy Spirit's relation to the revelation of God.

The relationship posited between the Holy Spirit and the human spirit in the writing of Scripture is generally thought to be the key to explaining the uniqueness of revelation in the Scriptures. This experience is traditionally described by various meanings stipulated for the term "inspiration." Dr. Swete follows tradition and uses the term, bringing to it something of his own meaning and interpretation.

The fact and meaning of inspiration.--The phrases of New Testament Scripture which represent the Holy Spirit as speaking through the writers of the Old Testament are interpreted by Swete as explicit internal evidence of the fact of inspiration of Scripture as it is claimed by the documents themselves. Such phrases as, "as says the Holy Spirit"; "the Holy Spirit also bears witness to us";¹⁶ "David spoke in the Holy Spirit"; or "God spoke by the Holy Spirit,"¹⁷ are cited as specific examples. Swete sees in these customary citations a regard for the older written word as "a standing witness to the mind and will of God, who speaks through it in virtue of the inspiration of the writers."¹⁸

¹⁵HBS, "On the Unity of the Two Testaments," Christian Advocate and Review, p. 245.

¹⁶HBS, The Holy Spirit in the New Testament (London: Macmillan & Co., 1909), p. 251.

¹⁷Ibid., p. 336.

¹⁸Ibid. p. 337.

Swete seeks to strengthen his argument for the presence of inspiration in the Old Testament by summoning the corroborating testimony of Christ. While Christ did not accept the view of inspiration prevalent among the scribes he did accept the general principle that the Spirit spoke by giving the Old Testament writers a special gift of inspiration.¹⁹ That He accepted the fact of Old Testament inspiration is further evident in His use of the Old Testament to judge the false traditions of the scribes; to test the temptations of the Tempter; and, to justify the principles He taught, and His own steady course of action. Even in the hour of His death He called on the old writings in a devotional sense. This specific use of the Old Testament by Christ indicated His acceptance of its inspiration, but also endorsed it for handing it on to Christian Church.²⁰

The fact of inspiration in the New Testament is argued on the basis of the New Testament writings coming into being as a part of the miracle of Pentecost. Dr. Swete notes:

The literature of the first generation, preserved in the Canon of the NT, bears the impress of an inspiration which we miss when we pass to the Epistles of Clement and 'Barnabas.' It is a standing proof of the reality of the miracle of Pentecost that the first age of the Church should have produced a series of writings which, in the elevation of their spiritual tone and the fruitfulness of their teaching, remain absolutely alone.²¹

The logical conclusion of Swete's argument for New Testament inspiration is that the Spirit was given at Pentecost to guide believers into all truth. He would therefore especially guide and teach the leaders of the Church who would be responsible for shaping early Christian life and thought. If the Spirit moved David and Isaiah, then a Paul or a John would be as fully inspired

¹⁹ Ibid., pp. 121, 122.

²⁰ Ibid., p. 331.

²¹ HBS, "Holy Spirit," Hastings' Dictionary, p. 407.

as the teachers of older Israel.²² To augment this argument a little further Swete emphasizes the spiritual tone in the New Testament, stating that "if spiritual profit marks the presence of inspiration, it is to be found everywhere in the New Testament..."²³ This same spiritual factor is stressed for both Testaments as well in another place as Swete affirms that "it is in the practical use of the Old and New Testaments that their inspiration appears."²⁴

Argument for the fact of inspiration in both Testaments is best seen in the perspective Swete gives in commenting on the New Testament use of the formula, "it is written." He says:

. . . the Apostolic age turned to the Old Testament as a written record of God's dealings with Israel, when it wished to obtain indications of the principle upon which He governs His people. It evidently realized that every part of this record had its warnings, its consolations, or its teachings for the new Israel, and that this abiding voice of the Spirit was not to be neglected even by a generation which was conscious of having received a far larger outpouring of life and light; that on the contrary, the coming of the Paraclete had reinterpreted the ancient Scriptures and made them valuable allies of the Church in her work of evangelizing the world.²⁵

A final approach made by Dr. Swete to establish the fact of inspiration in the Scriptures is his appeal to the later history and experience of the Church. Whereas the Apostolic Age appealed to the Old Testament so the next ages generally maintained belief in the inspiration of the Hebrew Canon, and more and more accepted the writings of the Apostolic men.²⁶ The work of the Holy Spirit in the inspiration of the Old Testament was constantly studied by those of the early post-apostolic Church, and the Old Testament became the

²² HBS, The Holy Spirit in the New Testament, p. 338.

²³ Ibid., p. 336.

²⁴ Ibid., p. 339.

²⁵ Ibid., p. 337.

²⁶ Ibid., pp. 337, 338.

authoritative textbook of the earlier apologists. Likewise the Apostolic writings were welcomed "as a further installment of the Holy Spirit's work."²⁷ The experience of all ages which have followed have confirmed the judgment of the second and third century Church.²⁸

The meaning of "inspiration" is not determined by definition, according to Dr. Swete, since the term "is not defined in Scripture, and the Church has shewn a wise self-restraint in refusing to enter upon this ground."²⁹ However, the recognized absence of a denotative definition does not prevent Swete from attempting to find at least descriptive and interpretative meaning from the Scriptural contexts in which the Holy Spirit is shown to be active in the revelation occurrence.

It is pointed out by Swete that though the very term "Spirit" suggests "inspiration" the precise word is not found in Scripture and the corresponding idea appears but seldom. In the New Testament, for example, where the Spirit is spoken of so constantly, an effusion of the Spirit is spoken of rather than an inspiration. The Spirit is seen as filling men and dwelling in them rather than inspiring them.³⁰

The two New Testament passages used in traditional theology to speak of inspiration of Scripture are II Peter 1:21, "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost,"; and II Timothy 3:16, "All scripture is given by inspiration of God,

²⁷HBS. The Holy Spirit in the Ancient Church (London: Macmillan & Co., 1912), pp. 381, 382.

²⁸HBS, The Holy Spirit in the New Testament, p. 338.

²⁹Ibid., p. 339.

³⁰Ibid., pp. 328, 329.

and is profitable for reproof, for correction, for instruction in righteousness." The first passage is interpreted by Dr. Swete as conveying the idea of the Spirit carrying men before it as a Wind of God, so that they are more enraptured than inspired. The use of the word "inspiration" in the second passage, as it is translated in the Authorized Version, is criticized by Swete as being too dogmatic in form. He prefers the Revised Version translation, "every Scripture inspired by God." This translation is interpreted to mean that every Scripture which is inspired is profitable, rather than an assertion of the inspiration of all Scripture. The use of the Scriptures is stressed in the text rather than its inspiration. Nothing is really said in the text that would give meaning to the term.³¹

Limited by his own exegesis of the traditional texts on inspiration it is necessary for Dr. Swete to find inferential meaning for the term in other passages.

For Swete it is a basic dictum that "all Truth is one and that it is the one Spirit who reveals it. . ."³² This implies that when we specifically say the Scriptures are truth we are saying their truth has been revealed in some way by the Spirit of God. It is also implied that truth comes to individuals in a more general way, which, though it might not be considered as inspiration in the way the Bible is inspired, is nonetheless revealed by the Spirit.

Three examples are referred to which describe inspiration in a general sense in Scripture, as Swete understands it. The first example is the Lord's promise of "inspiration" to His followers when they should come into a time of

³¹ Ibid., pp. 329, 330.

³² HBS, The Ancient Creeds in Modern Life (London: SPCK, 1914), p. 27.

urgency in their witnessing. The promise, states Swete, is not a promise of any general inspiration for the Church; it does not speak of the inspiration of the New Testament writers, nor does it predict that those inspired are to be considered an order of New Testament prophets. The promise is one of "the presence of an Advocate within who will speak by their mouth as truly as he spoke by the mouth of David or Isaiah."³³ Inspiration in this sense would involve an operation of the Holy Spirit on the human spirit without regard to individual position in the Church, or the possession of any special spiritual gift..

Inspired guidance is the focus of the second example. Swete states that according to the narratives of Acts 13 and 15 the prophets in the Christian Church of the first age received the inspiration of the prophetic Spirit which led to the beginning of the first great mission to the Gentile world.³⁴ It is not always clear, though, how Swete uses the words "prophecy" or "prophetic" in connection with the Holy Spirit. In another writing, already mentioned, he speaks of a special gift of inspiration viz., "the Spirit of prophecy," where the gift is specifically related to the inspiration of the writers of the Old Testament.³⁵

The third example of a more general inspiration is found in a paraphrase Swete makes of I Thessalonians 1:5 where he quotes Paul as saying: "We delivered our message with a power beyond that of mere eloquence, with an inspiration which proclaimed its Divine origin and a strength of conviction which left no doubt

³³HBS, The Holy Spirit in the New Testament, p. 122.

³⁴HBS, The Ascended Christ (London: Macmillan & Co., 1910), p. 57.

³⁵HBS, The Holy Spirit in the New Testament, p. 121.

of our sincerity."³⁶ In this example inspiration is observed to be a part of the power of preaching; its Divine origin is seen in both the preaching event and in the "strength of conviction" result.

Inspiration is more directly, yet not too explicitly, connected with revelation by Dr. Swete when he discusses the inspiration involved in the writing of the Synoptic Gospels. In his judgment these historical books, along with the Book of Acts, show little sign of spiritual influence being exerted on the writers. The books are made up of collected facts rather than of revelations, per se, and it would appear that the only need for inspiration would be in the guiding to a wise selection of which materials to include. Of this guidance there may possibly have been no awareness. Dr. Swete thus places the work of the Spirit in relation to the Apostolic preaching and oral tradition of the first Age, and makes the written Gospels dependent upon these rather than on any known and direct operation of the Spirit on the Gospel writers themselves. In drawing this conclusion, however, Swete reminds the reader to consider the Acts and Gospels as historical, but for a didactic or prophetic purpose, and therefore books which can claim a prophetic inspiration.³⁷ An analysis of this argument suggests that for Dr. Swete not all Scripture is direct revelation, and that while it is to be considered authoritative and Spirit inspired in view of its prophetic and didactic character, the inspiration involved is only a general one of guidance in handling revelation.

Perhaps the clearest meaning Dr. Swete gives to inspiration is in describing its function in interpreting revelation. A passage in Hebrews which represents the Holy Spirit as speaking through the writers of the Old Testament is explained by Swete as the writer giving meaning in the context in Hebrews which

³⁶ Ibid., pp. 171, 172.

³⁷ Ibid., pp. 335, 336.

the Holy Spirit originally intended to be attached to it. Swete goes on to say that the Spirit put a word into the hearts of the legislators, psalmists, and prophets of Israel in fragments of partial revelation. The voice which they heard is still heard through the later writer and further in the believer in yet other contexts.³⁸ More definitely Swete states that "the coming of the Paraclete had reinterpreted the ancient Scriptures and made them valuable allies of the Church in her work of evangelizing the world."³⁹

The work of inspiration in interpretation is illustrated as Swete observes it in connection with the New Testament Scriptures. The testimony of the Apostolic Church to what they had seen and heard in the days of Christ's walk on earth is preserved in the four Gospels. This testimony spoke only a small part of what Christ came to do and teach. After Pentecost the Spirit recalled the Lord's words to the Church but revealed heights and depths wholly unknown before. The later Apostolic Church, taught by the Spirit of Christ, bore witness to the deeper truth, and the interpretative record of the fuller revelation is found in the Fourth Gospel and the Epistles of St. Paul, St. Peter, and St. John.⁴⁰ Swete singles Paul's interpretation out and describes it thus:

If St. Paul's own testimony may be admitted he was the interpreter of the Great Master who lived and spoke in him. The Teacher who in the Gospels speaks in the flesh, speaks in Paul by the Spirit . . . The Gospel of Paul is, on this shewing, fundamentally one with 'the Gospel in the Gospels'; but it is the original Gospel expounded by the Spirit of Jesus through the mind and heart of his greatest Apostle. The same may be said of other New Testament writers who carry Christian teaching beyond the point reached in the Synoptic Gospels.⁴¹

From the available statements Swete has made it would appear that the term "inspiration" has a broader meaning for him than is traditionally given,

³⁸ Ibid., pp. 251, 252.

³⁹ Ibid., p. 337.

⁴⁰ Ibid., p. 313.

⁴¹ HBS, "The Religious Value of the Bible," Essays on Biblical Questions, p. 553.

though it is chiefly applied to revealed truth.

The Holy Spirit and man in the inspiration experience.--Early in this volume on the Holy Spirit in the New Testament Dr. Swete alludes to what he terms "the perfect inspiration" of Christ. The discussion, though fragmentary, provides a beginning point for understanding the inspiration of man. The claim is made for Christ's inspiration that whatever He said in teaching or preaching, it was all said in the Spirit. God's word did not come at intervals as to the prophets of old; it was continuous. Christ was conscious of His perfect inspiration and spoke with full conviction. Human lips spoke human words in terms of human life, but all in the power of the Spirit of God.⁴² The salient features of this perfect inspiration are not described in any detail; therefore it is only possible to look at Christ's experience, from Swete's viewpoint, as an awareness that the Spirit continuously attended Him, and empowered Him to speak, making all that He said authoritative. The implication for all others who have any claim to inspiration is that their inspiration is only intermittent. What happens between the Spirit and the man being inspired during these intervals is not learned from Christ's experience.

In most of the statements Dr. Swete makes about inspiration in man the term is used in conjunction with the phrase "the Spirit of prophecy." A typical example is his commentary on I Peter 1:11 regarding the Christological element in ancient prophecy. Swete writes:

The Messianic salvation was, as a matter of fact, foretold by certain of the Old Testament prophets; further, the Spirit of Christ, that Spirit which Jesus Christ Himself received and bestows, and which was already in them as the Spirit of prophecy, testified of the sufferings which were to befall Christ and the glories of His subsequent triumph . . .⁴³

⁴²HBS, The Holy Spirit in the New Testament, p. 58.

⁴³Ibid., p. 260.

The designation "Spirit of prophecy" is taken from the Apocalypse. In this context it is interpreted by Swete to mean that it is the possession of the prophetic Spirit which makes the prophet true. The Spirit of prophecy manifests Himself in a life of witness to Christ which in turn perpetuates Christ's witness to the Father and to Himself.⁴⁴ The Spirit of prophecy is identified elsewhere in the Apocalypse as the One who speaks everywhere, bearing witness to Jesus, exhorting the Churches in His name, conveying the revelation of Jesus Christ to the Seer, and through him to the readers and hearers.⁴⁵ From New Testament formulae such as "David himself said in the Holy Spirit", or "How does David in spirit (under inspiration) call him Lord?" Swete reasons that Christ acknowledged and spoke of the special gift of inspiration, the Spirit of prophecy, at work in the writers. That is, "that their minds as they prophesied were raised above the natural level by a Divine gift."⁴⁶ Swete further concludes that it was to this gift, the Spirit of prophecy, that the earlier apologists appealed as their chief witness to the truth of the Gospel. The Spirit had preached through the prophets that which was to come for salvation.⁴⁷

The given for the experience of inspiration, then, is (a) the witness of Christ to the Father and Himself as revelation of the mind and will of God, to be communicated as "prophecy" in the form of the witness language of man; (b) the human equation, "the prophet," existing within many stages of national life and in the life of the Church; (c) the special gift of the "Spirit of

⁴⁴HBS, The Apocalypse of St. John (London: Macmillan & Co., 1907). p. 249.

⁴⁵Ibid., p. clxiii.

⁴⁶HBS, The Holy Spirit in the New Testament, p. 122.

⁴⁷HBS, The Holy Spirit in the Ancient Church, p. 381.

prophecy," to bear witness or convey the revelation; and (d) the hearer or reader of the revelation.

In attempting to describe the actual experience of inspiration Dr. Swete makes it clear that it is the prophet who is inspired by the Spirit, and his writings only in a secondary sense. The speech and writing of the prophet is the expression of the prophet's inspiration.⁴⁸

Who is this inspired prophet? Swete describes him as follows:

The true prophet is one who is lifted up by the Spirit of God into communion with Him, so that he is enabled to interpret the divine will, and to act as a medium of communication between God and men. The prophetic gift belonged to the nation, as the elect people; but it was realized in its highest degree only by those whose characters and lives fitted them for personal intercourse with God . . . the prophets who taught Israel and Judah from the 8th cent. onwards have left us the clearest evidence of a genuine inspiration in the elevation and penetration of their teaching, and the revelation of a spiritual religion which their writings contain.⁴⁹

If we take Dr. Swete's view of the experience, the range of inspiration experience lies along a continuum which allows for no conscious awareness at one end, and permits rapturous ecstasies at the other. Following is a discussion of the inspiration continuum.

Swete states that we cannot find any indication that the writers of the New Testament were conscious they were contributing to a "second Canon of inspired Scriptures." Nor were the writers of the Synoptic Gospels and the Acts necessarily aware of any guidance they had in selecting their materials.⁵⁰ John possessed a claim to inspiration which he does not make, and of which he may have been unconscious.⁵¹

⁴⁸HBS, The Holy Spirit in the New Testament, p. 388.

⁴⁹HBS, "Holy Spirit," Hastings' Dictionary, p. 403.

⁵⁰HBS, The Holy Spirit in the New Testament, pp. 333-335.

⁵¹Ibid., p. 336.

When the apostle Paul writes of his own inspiration he says, 'I think that I also have God's Spirit,' that is "I am conscious of a Divine assistance in judgments which relate to moral and spiritual questions, over and above that general enlightenment which guards all believers in the fulfilment of their individual duty."⁵²

Some additional interpretation of Paul's experience is intimated in the following comment by Swete:

The Christian Prophets were the mouthpiece of the Spirit, insomuch that when they spoke under His influence the Spirit is said to have spoken. Their words were coloured, it is true, by individual character or by circumstances, and they were responsible for the manner in which they exercised the prophetic gift; in matter of fact it was not always used wisely or well. But so far as they were effective instruments for the building up of the Church or the conversion of unbelievers, this was due to the Spirit of prophecy--a gift entrusted to the prophetic order and not common to the whole body of believers. Of the reality of this gift and of its generally beneficial results the New Testament writers entertain no doubt.⁵³

In an experience similar to that of Paul, the Seer of the Apocalypse found his spirit responding to the influence of the 'Spirit of revelation.'⁵⁴ The awareness is to such a degree that the one inspired makes a response. Again Swete gives no further description of the response. In another setting in the Apocalypse Swete speaks of the Spirit in the mind of the Seer responding to the Voice from above him as though Spirit and spirit were identical.⁵⁵ This is not what Swete means, evidently, for he is careful to say in commenting on the passage regarding the Spirit giving the disciples words to speak when in trouble, that this passage in Mark 13:11 does not support a theory of verbal inspiration, and that the Holy Spirit does not "so identify Himself with the inspired as to destroy or even to suspend their responsibility or individuality."⁵⁶

⁵² Ibid., pp. 183, 184. ⁵³ Ibid., p. 321.

⁵⁴ HBS, The Apocalypse of St. John, p. 284. ⁵⁵ Ibid., p. 187.

⁵⁶ HBS, The Gospel According to St. Mark (London: Macmillan & Co., 1913) p. 302.

Moving on to descriptions of a more intense degree of involvement-awareness it is stated that the movement of the Spirit on the Seer's spirit impelled him into vision.⁵⁷ Again, in spite of Dr. Swete's doubts as to the genuineness of II Peter, he interprets the inspiration passage of II Peter 2:21 as saying that prophecy in Scripture "did not proceed from human volition, but though it was spoken by man prophecy came from God through the breath of the Divine Spirit by which the prophets were carried on their course."⁵⁸

This "supersession of the prophet's intellect and will by the action of a superior force," is not suggested by the passage on inspiration found in II Timothy 3:16.⁵⁹ However, at the time of the incarnation both men and women "found themselves lifted up by the Spirit into new regions of thought and endowed with new powers of expression."⁶⁰

At the end of the continuum the ecstatic raptures of Paul are described as having carried the man under their influence into Paradise or to have revealed to him the person of the glorified Christ.⁶¹

Even a cursory review of the above efforts by Swete to describe the relationship between the Holy Spirit and man in the experience of inspiration will demonstrate the limitation he expresses at the end of his discussion on the Spirit and the written word. He concedes:

The human element in the written word coexists with the Divine after a manner inscrutable to our comprehension. It is so in the mystery of the Christian life; it is so to take the highest instance, in the mystery of the Word made flesh. We believe, we experience the truth of the union and it is enough.⁶²

⁵⁷HBS, The Apocalypse of St. John, p. 214.

⁵⁸HBS, The Holy Spirit in the New Testament, p. 264.

⁵⁹Ibid., ⁶⁰HBS, "Holy Spirit," Hastings' Dictionary, p. 405.

⁶¹HBS, The Holy Spirit in the New Testament, p. 238.

⁶²Ibid., p. 339.

Inerrancy and infallibility in inspiration.--Dr. Swete makes no definitive statements regarding the qualities of inerrancy and infallibility which might characterize the end effect of the inspiration experience. The statements he does make which give hint of his later feeling about the two qualities seem, in the main, to allow for degrees of error and fallibility, which though present do not impair the authority of the revelation. However, an earlier statement which appears in the next section of this chapter allowed for no taint of error or fallibility.

Swete emphasizes clearly that there is nothing in the Bible which speaks of the sense in which the Old Testament Scriptures are inspired, or whether the inspiration protects the documents from error.⁶³ More definitely he states that it is not possible to claim for the narratives of the Gospel any immunity from the subtle changes which take place when oral tradition becomes the written word; nor are we to assume that the oral tradition was uniformly good. Any flaws which seem apparent in the writings may even be the signs of the truthfulness of the documents because they can then be looked at as unstructured and faithful reporting on the part of the authors, who had no intention to interpret other than the impressions left on their own minds.⁶⁴

Coming to the Pauline Epistles Swete describes the letters as containing the substance of Divine revelations. "The Writer has experienced ecstatic visions and has heard unspeakable words: some of his teachings are based upon a word of the Lord, perhaps a personal revelation; now and again he has a mystery, a Divine secret, to communicate."⁶⁵ Paul spoke with the authority of his apostolic office in the belief he had the Spirit of God and the mind of

⁶³Ibid., p. 330.

⁶⁴HBS, The Appearances of our Lord after the Passion (London: Macmillan and Co., 1907) pp. xiv, xv.

⁶⁵HBS, The Holy Spirit in the New Testament, p. 334.

Christ. And yet, Swete says:

. . . he (Paul) is conscious that some of the counsels he gives do not fall under that category, and when he would establish a doctrine he does not support it by authority but by argument. Certainly he does not claim that all he writes is protected from error, or that all is equally or uniformly inspired.⁶⁶

Swete's position is one of accepting the co-existence of the Divine element with the human in inspiration so that, "full as they are of the personal characteristics and infirmities of their human authors, they are also full, according to their several measures, of the wisdom and power of the Spirit of God and of Christ."⁶⁷

Inspiration and Biblical Criticism

In J. F. Bethune Baker's appraisal of Dr. Swete's contribution to theological study he pictures Swete as a theologian entirely loyal to his Church and dedicated to a "sympathetic presentation of traditional conception of the facts of the past."⁶⁸ Having made this observation Baker then says:

Very remarkable is the extent to which he accepted the method of modern criticism and many of the conclusions of its thorough-going representatives in subsidiary branches of the study while remaining firmly fixed in his judgments as to what he deemed the 'vital truths' of the past.⁶⁹

It is the purpose of this section to survey Dr. Swete's attitudes toward Biblical criticism, within the context of their development, to ascertain the possible influence they might have on his notions of inspiration and revelation as these are further related to his interpretation of the Person and work of the Holy Spirit.

⁶⁶Ibid., pp. 334, 335.

⁶⁷Ibid., p. 339.

⁶⁸Henry Barclay Swete, A Remembrance, p. 98, 99.

⁶⁹Ibid., p. 99.

No attempt is made here to evaluate Dr. Swete's approaches to textual criticism since he pursued this in a careful manner common to most of the scholars of his time and carried on his research in this specialized field quite apart from his theological writing. The emphasis here is rather on the effects of that which is variously termed higher criticism.

Swete's ideas on Biblical criticism appear to have developed gradually so that there are no noticeable crises points to report where one view is utterly abandoned and another militantly championed. There is some indication, however, of a move in the tenor of his thought from what, for purposes of discussion, may be described as a shift from an apologetic conservatism to a position of conservative liberalism.

The period of apologetic conservatism.—In 1863, at the height of the Bishop Colenso controversy, Dr. Swete expressed strong convictions in favour of the traditional view of the inspiration and unity of the Pentateuch.

In coming to the defence against what he called "the present assault upon the Church's faith" Swete attributes the Colenso kiss of Judas to Colenso's acceptance of the rationalistic "free handling" of Scripture urged in the Essays and Reviews. The Bishop's conjecture that the Pentateuch might well be the forgery of a later age than Moses which is built upon legendary tales of bygone generations, is judged by Swete to be an "absolute denial of the truth of an entire and most weighty section of the Bible."⁷⁰

In defence of Mosaic authorship and unity of the Pentateuch Swete gives hint of his early feeling about the J, E, D, and P writers evidently accepted by Colenso. Swete remarks:

⁷⁰HBS, What is the Right Method of conducting the Defence of the Old Testament in the Rationalistic Controversy, which has come upon the Church? pp. 4, 5.

No theories of a superfluous criticism respecting Elohistie and Jehovistic writers will shake the conviction of any plain reader, that a composition of so much unity within itself proceeds from a single pen. No sophistry will prove to an unbiased mind, that so seamless a texture is patched and pieced by various hands.⁷¹

Colenso's clamour for critical examination of each of the alleged to be contradictory details in the Pentateuch is answered by Dr. Swete with an argument based on the conviction that though this examination were carried out and problems should still remain, it would not follow that the so called difficulties were incapable of being explained or resolved. He further says: "There are in the Bible apparent contradictions or impossibilities, of which no satisfactory account can as yet be given; be it so, yet the defect may lie not in the document itself, but in the critical apparatus which we bring to bear on it."⁷²

The nature and direction of Swete's chief line of defence for traditional faith in the Pentateuch is briefly cited as an illustration of the kind of apologetic he offered. He reasons (a) "the elliptical and condensed character of the narrative" is not tantamount to ignoring or denying facts; (b) "the extreme and unrivaled antiquity of the book" makes difficult any perfect acquaintance with the age described, but imperfect acquaintance is no ground for suspecting its historical truth; (c) "the national character of the Hebrew people," perpetually demonstrated in their regularity of habit and order of life throughout their years as a nation serves as evidence of the contemporaneousness and truthfulness of the Pentateuch; (d) "the professedly supernatural character of the events recorded" must not be judged as historical untruth simply because the miraculous incidents go beyond the grounds of ordinary history; (e) "the essential unity of the whole volume of inspiration" makes of Scripture a complete structure which cannot be questioned in part without questioning the whole; and (f) "plain common sense" of even uneducated minds

⁷¹Ibid., p. 8.

⁷²Ibid., p. 11.

detect the gross absurdity of Colenso's arguments.⁷³

Swete's capping argument in the Colenso debate is his appeal to the express testimony of Christ as to the truth and authorship of the Pentateuch.

Here the satirical tone of Swete is most notable as he says:

In order that we may be at liberty to pronounce the Pentateuch a fraud, we are asked to believe that the Eternal Son, in all the perfectly matured and spiritually endowed powers of His faultless humanity, was unable to reach the heights of knowledge which modern research has climbed.⁷⁴

Here the diatribe against Bishop Colenso ends, and Swete assures the reader that the Church will always be able to defend the deposit of God's word through trials of "closest critical inquiry."⁷⁵

In 1866 Dr. Swete's conservative appraisal of inspiration and revelation is still clearly expressed. In his essay on the unity of the two Testaments he affirms that the written word is "born, indeed free from taint of human error and fallibility . . . "⁷⁶ In this same year Swete testifies to the permanence of this Christian revelation in its relation to the Church. He avers the following:

The Church of England is commonly taxed with stiffness and inability to adapt herself to changing circumstances. With regard to her doctrinal position, we may be content to admit the charge, Christianity is not a progressive science, but a permanent revelation; the Church is not a discoverer, but a witness and keeper of a faith once delivered to the saints.⁷⁷

Swete's rationale for this position is set forth in his Cambridge sermon "Our Living Creed," preached in 1892. For Swete early Church dogma is scien-

⁷³Ibid., pp. 12-15.

⁷⁴Ibid., p. 14.

⁷⁵Ibid., p. 16.

⁷⁶HBS, "On the Unity of the Two Testaments," Christian Advocate and Review p. 245.

⁷⁷HBS, "On the New Order of Ministrants in the Church of England," The Christian Advocate and Review, VI (September, 1866), p. 547.

tifically based on the words of Scripture and therefore provides a kind of completeness of New Testament teaching. When the Church departed from this dogmatic form in the past it became obvious that parts of the truth committed to her charge were lost. The words of dogma do not have inherent finality in them, but even though they are partial they are complete and sufficient for the spiritual life of the Church.⁷⁸

The period of conservative liberalism.--At this point in the discussion it will perhaps be helpful to look at Swete's conceptions of the relationship between faith, reason, revelation, and creeds as held by him during the gradual transition time in his own critical thinking. This is done for the purpose of seeking further to understand how he was able to maintain such a seeming static submission to Church creeds and authority while accepting many of the results of Biblical criticism.

Dr. Swete maintains that to accept Christ's dogmatic teaching is to accept a kind of creed based on Christ's authority and involving chiefly a belief in the Father, Son, and Holy Ghost. The acceptance of such a creed, because of faith in Christ, leads to the acceptance of Catholic creeds when they are definitely formed statements of the teaching of Christ as received through the Holy Spirit. Faith is defined here by Swete to mean "the act of the will and not of the intellect--the surrender of the man at the very centre of his personal life to the love and control of God."⁷⁹

The man of faith is restricted in his thinking by the authority of his faith. Swete explains:

⁷⁸C. H. Prior, Cambridge Sermons preached before the University in St. Mary's Church 1889-1892 (London: Methuen and Co., 1893), pp. 164, 165.

⁷⁹HBS, Faith in its Relation to Creed, Thought, and Life (London: SPCK, 1895), pp. 14-20.

A believer cannot permit himself to regard the being and personality of God as open questions. He cannot bring to the Gospel history a mind with no bias in favour of the Messiahship, the sinlessness, the proper Godhead of Jesus Christ. He is not at liberty to raise any questions as to the virgin-birth, the resurrection, the ascension. He cannot criticise either Holy Scripture or the Catholic Faith with the irresponsible freedom which may be claimed by those who do not believe in the Holy Ghost. These are obvious instances the manner in which intellectual processes are checked and brought to a standstill by the authority of a vigorous faith. Others cross the line without fear; believers are stopped on this side by a voice which they dare not refuse to obey.⁸⁰

The restriction of reason by faith does not mean conflict between them. Faith is a supernatural and spiritual faculty answering the revelation of God; reason is a natural faculty for judging natural things. Both are from God through Christ and Light, and operate within their designed order; therefore "when reason has reached its limit, it is not unreasonable to have recourse to the higher gift which supplies thought with 'things the eye saw not and ear heard not, and which entered not into the heart of man.'⁸¹

When Swete judges faith to be superior to reason he notes as evidence that the apostles were not chided by Christ because of their incapacity for understanding, but for their smallness of faith. He also points out that the great learning of the scribes prevented them from accepting spiritual truth.⁸² By being so definite it would seem that for Swete reason has no significant role in either apprehending or understanding revelation. It will be remembered that the comment is found in an earlier citation that when reason has reached its limit faith supplies thought with spiritual realities. A little further in the same treatise Swete states that "in the presence of spiritual truths the natural powers are inoperative until they are quickened by the Spirit of

⁸⁰ Ibid., p. 24.

⁸¹ Ibid., p. 26.

⁸² Ibid., pp. 31.

God who inspires faith."⁸³ Again he says that where the centre of the personality is in harmony with the will of God, a low degree of intellectual power may suffice for a true knowledge of divine things.⁸⁴ These statements suggest that in Swete's conception reason has a role but it is a very minor one and that "filial submission to God, the loyal surrender which is the essence of faith, is sure passport to the recognition of Divine truth, and from thence to the knowledge which is the inspiration of the highest thought and the source of endless life."⁸⁵ These comments raise two questions with no clear answers implied in Dr. Swete's discussion. First, does his conception of the relationship between faith and reason permit him to carry on Biblical criticism at an intellectual level without allowing its results to disturb his personal faith in the truth in the documents? Secondly, is faith for Swete an approach to spiritual knowledge which is epistemologically different in kind than reason?

Against this background of Dr. Swete's attitude toward faith and reason attempt is now made to illustrate something of the continuity of conservative thought in his writing, at the same time noting some of the instances in which he appears to have accepted the conclusions of more liberal scholarship.

When Dr. Swete wrote his article on the Holy Spirit for Hastings' Dictionary in 1899, he had taken another look at the Pentateuch and had moved from the one author position he had defended so vigorously some twenty years earlier. In one place in the article he notes that the Spirit of God is revealed as the source and support of the human life of man, in terms of intellectual gifts and the gift of prophecy. Then the statement is made that "all this belongs to the teaching of JE, while P adds that the Spirit at first vitalized the cosmos."⁸⁶

⁸³Ibid.

⁸⁴Ibid.

⁸⁵Ibid., pp. 32, 33.

⁸⁶HBS, "Holy Spirit," Hastings' Dictionary, p. 404.

In the early 1900's he affirmed his belief in the credibility of the Gospels, but he stated that even if they "were proved to be second century documents the gospel would go on through the Church and sacraments."⁸⁷ Some of the results of research in the Gospels Swete was unable to overlook, and these he accepted as probabilities which could no longer be ignored in attempting any valid exegesis of the documents. For example, without moving too far from his conservative bias he could assent to Mark's Gospel having an appendix at the end by a later writer of secondary authority.⁸⁸ He had seen this appendix as a problem when he wrote his earlier commentary on Mark but he was not willing at that time to express this later opinion.⁸⁹

The introduction to Dr. Swete's commentary on the Apocalypse further demonstrates the cautious open-mindedness in his own critical approach to Scripture. He admits that the author of the Apocalypse probably made free use of apocalyptic materials which were accessible, but he will not allow that the writer is dependent upon the ipissima verba of his sources or that the Apocalypse is only a compilation.⁹⁰ On the question of authorship of the Apocalypse Swete is inclined to hold to the traditional view that the Apostle John wrote the book, but he wants to remain in indecision because of the possibility that fresh evidence could demonstrate authorship by the mysterious Elder.⁹¹

Swete's essay, "The Religious Value of the Bible," of 1909, continues the pointing up of his mingled attitudes on criticism of the Scriptures. In the introduction to the volume in which the essay appeared he declared for himself and his fellow essayists an independence of any critical and exegetical methods

⁸⁷James Adderley, Critical Questions (London: S.C. Brown, Langham & Co., 1903), pp. 29-32.

⁸⁸HBS, The Appearances of Our Lord, p. xiii.

⁸⁹HBS, The Gospel of St. Mark, p. lxxv.

⁹⁰HBS, The Apocalypse of St. John, p. liii.

⁹¹Ibid., p. clxxxv.

of the past, and in addition expressed a willingness to abandon any position which new claims could convincingly assail.⁹² In the essay itself the Bible is said to be open to all lines of investigation including criticism, grammar, interpretation, archaeology, history, and theology. The fact is recognized that there is grave risk for the critic and those who read his results when he pursues these lines of study. The possibility is even foreseen that the Bible could lose its authoritative role. Therefore, Swete warns, the claim of Scripture must be established on a basis impervious to even legitimate criticism. The only secure basis for Scripture is in its unique religious value.⁹³

The unique religious value of the Scriptures is not dependent upon estimates of their historical accuracy. Swete says:

The early narratives of Genesis may be more or less mythical, and yet be the vehicle of religious teaching of a high order. The Fourth Gospel may, in the presentation of its subject, be coloured more or less deeply by the thought of an unknown disciple of the third generation, and yet be a revelation of truth which the consciousness of Christendom endorses as Divine. To what lengths criticism may go or how many of its results may endure the test of time, we do not know; but we may be confident that the critic has not been born, nor will be, who can take from the Bible its power of ministering to the religious needs of all sorts and conditions of men.⁹⁴

According to Swete historical criticism of the Old Testament brought about a revolution in the interpretation of its prophecies, but through conservative scholarship and without loss of the religious value of their content. Whatever might have been lost by turning from the older predictive exegesis of the prophecies has been outweighed by the instruction in righteousness which has emerged.⁹⁵

⁹²HBS, Essays on Biblical Questions, pp. vi, vii.

⁹³Ibid., pp. 542-544.

⁹⁴Ibid., pp. 544-545.

⁹⁵Ibid., p. 548.

When the life and teaching of Christ, as it is recorded in the Gospels, is subjected to historical and literary criticism it is not possible to detract from the inherent spiritual value by questioning the sources and historical details of the records; - nor is the value dependent upon belief in the reported miracles. The eternal truths of vital importance such as the Fatherhood of God, the claims of Christ on the service of man, and the individuality of the religious life are always to be found in the Synoptic record of the Lord's teaching, even when the critics have completed their close work.⁹⁶

Swete's appeal to hold on to the religious values of Scripture while continuing to apply critical methods to the writings themselves is summed up in his article in this way:

The religious worth of the Bible is proved by the experience of the religious life, Biblical studies carry men to the threshold of the sanctuary, but he who would enter and explore it needs other guides--prayer, faith, the mind of Christ. Spiritualis judicat omnia. But the 'spiritual man' shews little wisdom if he refuses the aid of the Biblical student in that examination of the letter of Scripture which is preliminary to any fruitful and discriminating use of its spirit. He would be still more unwise if the disturbance of his preconceptions by critical processes should lead him to relinquish in any measure his sense of the value of the Bible as a Divine guide of human life.⁹⁷

Reluctance to use critical results in his theological writing and a seeming contentment to expound the text as it is found remained with Swete to the end of his career as Regius Professor of Divinity.

This reluctance is particularly evident in his treatise on the Holy Spirit in the New Testament. While he feels free in this volume to express his total lack of confidence in the genuineness of the second epistle of Peter, he studiously avoids applying other results of criticism in his exegesis of the

⁹⁶ Ibid., p. 553.

⁹⁷ Ibid., p. 556.

texts which speak of the Spirit. His reasons for this approach are outlined in his preface. When the writers of the Scriptures speak of the history of their times or from their own spiritual experience concerning the Spirit Dr. Swete does not feel that questions of literary or historical criticism affect the testimony of the writers in any high degree. The fact of the miraculous conception, even though it be judged by the critics to be a legend, still remains the testimony of the Christian writers of the first century on the relation of the Holy Spirit to the human life of Christ. Regardless of who might have written the Fourth Gospel it is a valuable interpretation of Christ's teaching on the subject of the Holy Spirit as seen by the later Christian Church after Pentecost. Whatever the historical character of the Gospel narratives or the time of their writing "the New Testament as a whole speaks with a voice too clear and full to be overpowered by the din of our critical controversies."⁹⁸

The Spirit and Interpretation of the Written Word

Any interpretation of the Scriptures implies an interpreter with predispositions and principles, or methods, which he brings to the interpretative task. Basic to the interpreter's predispositions are his convictions regarding the activity of the Spirit in interpretation, for this will tend to colour and influence other of his predispositions and most certainly his exegetical and interpretative principles.

Some of Dr. Swete's predispositional understanding of the relationship of the Holy Spirit to the Scriptures has already been discussed in this chapter. His predisposition towards the work of the Holy Spirit in the interpretation

⁹⁸HBS, The Holy Spirit in the New Testament, pp. vii, viii.

of Scripture is only briefly developed in his writings. In order to state his position as fully as possible it is discussed here in the context of other predispositions and principles which he holds to be valid. The discussion will be concerned first with Swete's conception of the work of the Holy Spirit in interpretation, and this is to be followed by an examination of the mutual predispositions and principles relative to his own interpreting of Scripture.

Swete's concept of the relationship of the Spirit to the interpretation of the written word.--The Lord's statement, "When He has come, the Spirit of Truth, He shall guide you into all Truth," is the scriptural basis for Dr. Swete's conception of the Spirit at work in interpretation. In the Divine plan the Spirit is to teach that which He has received from the ultimate Source of Truth. The content of what He receives is never new revelation but new interpretation of original revelation. This new interpretation goes on in the Church by a gradual unfolding, and is verified through the centuries by the Christian experience of the Church. The ongoing interpretation is carried on in the world "in the creeds and preaching of the Church, in the witness of the saints, in the experience of life, in the thoughts and words of great Christian teachers, in the unspoken, half conscious testimony of the simplest believers."⁹⁹

Working back from this to the work of the Spirit it is suggested that the interpretation received by the Spirit is given to and apprehended by the believer through the Spirit. The truth thus interpreted and received is verified in the experience of the believer and is then further interpreted through him by the Spirit to the world.¹⁰⁰

⁹⁹HBS, The Last Discourse and Prayer of our Lord (London: Macmillan and Co., 1913), pp. 125-128.

¹⁰⁰Ibid., p. 125.

Regarding the infallibility of the truth of Scripture as interpreted by the Spirit, Dr. Swete does not see in the Lord's promise of the Spirit any part of the promise which automatically guarantees infallibility to all the believer may attest to as having been interpreted by the Spirit. Therefore "full scope is left for human effort, and for the sense of responsibility; while no absolute security is given against human infirmity and error."¹⁰¹ However, if believers in the Church continue to follow the Guide, the promise is that eventually in the history of the Church, "the Spirit who cannot err, who is the very Spirit of Truth, shall not cease to guide until all truth has been received."¹⁰²

From the side of man the interpretation of truth by the Spirit is limited by the degree of man's spiritual commitment. Speaking specifically concerning the understanding of the ascension of Christ, Swete explains:

The doctrine of the Ascended Life is among the spiritual things of the Christian faith which cannot be received or assimilated unless the Spirit Himself interprets them to the inner man. Where there is no interior sympathy with the spiritual order, this whole side of Apostolic teaching, . . . cannot but incur the charge of 'foolishness,' even though it may be received in respectful silence or find a conventional recognition.¹⁰³

To this chief conception of Swete of the role of the Holy Spirit in the interpretation of truth may now be added other of his predispositions on interpretation, along with the basic principles followed by him in the interpretative task.

Swete's predispositions in interpretation of the written word:--Since Professor Swete was a devout member of the Church of England it is to be expected that his exegesis and interpretation of the Scriptures would be tempered in some degree by his respect for Church authority and tradition.

¹⁰¹ Ibid.

¹⁰² Ibid.

¹⁰³ HBS, The Ascended Christ (London: Macmillan and Co., 1910) p. xv.

His understanding of the Church's prerogatives in interpretation is best stated in the work England Versus Rome written early in his career. Here he assures the reader that the Church of England receives no article of faith on the sole authority of tradition but that she does allow for the weight of primitive tradition on the matter of interpreting the Scriptures. The precise point of application of early tradition is in the interpreting of Scripture where the construction is not clear. If, after careful exegesis and interpretation, any doctrine or teaching of the Scriptures remains ambiguous, the earliest interpretation of the Church is to be taken as the most genuine. This does not mean that the Church is the ultimate and final authority in the interpretation of Scripture, for the conscience is to be the final judge in agreement between tradition and the written word. It does mean that the individual tests all of the doctrine of the Church by the Scripture, and where there is no contradiction submits to her teaching in all respects, trusting in her witness to the word as faithful and true, especially where individual interpretation is doubtful.¹⁰⁴

In 1915, in his last year as Regius Professor of Divinity at Cambridge, Swete still affirmed the Church's interpretative role as most important. He still allows for individual and critical examination of the documents by the use of all the best exegetical helps, but he states that "the general consent of Christendom as to the teaching of Scripture on vital points of doctrine is to be accepted by members of the Church as final, or is to be abandoned only after the fullest examination of all the facts."¹⁰⁵

In Swete's appraisal the yielding of interpretative judgment to the authority of the Church does not contribute to the producing of a dead or

¹⁰⁴HBS, England Versus Rome (London: Rivingtons, 1868), pp. 11, 12.

¹⁰⁵HBS, The Holy Catholic Church, pp. 109, 110.

static orthodoxy, for interpretation within the Church is always progressive through the teaching of the Holy Spirit.

This notion is the frame of reference for another of the significant predispositions Dr. Swete brings to his study of the Scriptures.

The teaching of the promised Spirit includes not only the specific teaching concerning "the things of Christ" as they relate to salvation, but also the continuing illumination of the words of Scripture and the creeds in still other dimensions. There will continually be new interpretations of God as He is in nature, in history, and in thought, with more complete interpretation yet to come.¹⁰⁶ Interpretation will also go on through the teaching of the Spirit by the progressive enlightenment of Christian consciousness in answer to questions raised by increases in knowledge and the pressures of modern living.¹⁰⁷

The progressive nature of interpretation is somewhat dependent upon the interpreters within the Church as well as on the Holy Spirit. When the Church lives in an age of research and discovery it is her duty to relate the unchanging faith of the Gospel to the new discoveries, and to adapt her interpretation to the needs of those living in an age of adjustment to new light from whatever source. This kind of interpretation is delicate in nature and must always be done "with due regard to the foundation truths of the Christian faith, such as the Incarnation and Resurrection of our Lord."¹⁰⁸

Thus the task of the interpreter in the Church, as Swete sees it, is continually to examine the Scriptures; to preserve but also to enrich the tradition

¹⁰⁶HBS, The Last Discourse and Prayer of our Lord, p. 145.

¹⁰⁷HBS, Studies in the Teaching of our Lord (London: Hodder and Stoughton, 1904), pp. 34, 35.

¹⁰⁸HBS, The Ancient Creeds in Modern Life, p. 27.

which the Church received from the first generation of disciples; to communicate the new as it is received from the ongoing study; and to pass along the new, "enriched but essentially unchanged."¹⁰⁹

In addition to these fundamental predispositions which Swete brings to the Bible it is necessary also to consider some of the principles he follows in his actual exegesis.

Swete's principles of interpretation.--Dr. Swete's working approach to interpreting the Scriptures is for the most part traditional, and can be seen as such in his own descriptive statements of the process he followed in the writing of his commentaries on Mark and the Apocalypse. In the prefaces of both commentaries are found paragraphs which give the order of his study.

In his commentary on Mark the sources used in exegesis are concordances, grammatical works on Greek, the Greek text, an introduction and notes by Westcott and Hort, illustrations of Greek literature, works on Jewish thought and customs, commentaries of such ancient expositors as Origen, Jerome, and Bede, and such expositors contemporary to Swete as Meyer, Weiss, and Holtzman. With the exception of the basic exegetical tools, though, Swete states that he did not refer to any expositor until he had carefully studied the text of the Gospel itself. It was his feeling that by using only lexical and grammatical helps he could arrive at a true interpretation of Mark's rugged sentences.¹¹⁰

In the preface to his commentary on the Apocalypse Dr. Swete cites another of his principles of interpretation. In the process of his independent study

¹⁰⁹HBS, Essays on some Theological Questions of the Day, pp. vi-viii.

¹¹⁰HBS, The Gospel according to Mark, p. viii.

of the text he sought carefully to interpret the meaning of the text from the writer's own words, viewing them in relation to the circumstances under which they were written, and in relation to the purpose of the entire work. At the same time he acknowledges that particularly in the case of prophecy there is meaning and fulfilment in other and more remote circumstances.¹¹¹

The place of symbol in interpretation is recognized by Swete. There is an order of facts of which we have no experience and therefore they can only be made intelligible to the mind of the Bible writer, and thence to us, through symbolical language. Symbolism in Scripture conveys to man "the transcendent in terms of the phenomenal, and the higher things of the Spirit in terms of our own spiritual experience."¹¹² Symbols are capable of presenting certainties as substantial as those described by the terms of common experience while still containing ultimate and impenetrable truths.¹¹³

Apart from symbolism there are passages of Scripture, such as in the Gospels, where imperfection of narrative and tradition is apparent and the tendency of the interpreter is to discredit the passage altogether. Swete maintains that the real student of Scripture will not reject the available evidence but will sift it to get at the solid fact of truth which cannot be set aside except through stubborn scepticism.¹¹⁴

A utilitarian principle followed by Swete is his partiality for the interpretations of the ancient commentators as illustrating the earliest of traditional meaning of Scripture and therefore the more nearly correct. For example, in addition to his own commentary on Revelation 1:10, "I was in the

¹¹¹HBS, The Apocalypse of St. John, pp. ix, x.

¹¹²HBS, The Ascended Christ, p. xiii.

¹¹³Ibid. ¹¹⁴HBS, The Appearances of our Lord after the Passion, pp. xiv, xv.

Spirit on the Lord's day," Swete quotes consecutively from Ignatius, Melito of Sardis, Dionysius, Eusebius, Clement, Tertullian, and Plutarch.¹¹⁵

Characteristically, Professor Swete speaks of his interpretation of the Apocalypse as only provisional. He feels that even if his predispositions and principles are sound, "their application must often be attended with uncertainty through the interpreter's lack of knowledge, or through his liability to err in his judgments upon the facts which are known to him."¹¹⁶

Summary

The authority of the Scriptures, for Dr. Swete, is based on his belief that the "written word" is the product of the Church, both in its original and canon form. This attributed authority is based upon the cumulative verdict of the varied spiritual experience of Christians within the Church. For Swete the authority of Scripture is also based upon his acceptance of what he terms the coherent structure of the truth revealed; and the claim made by the documents themselves that they contain revealed truth given through the Spirit of God.

The fact of inspiration of Old Testament Scripture is acknowledged by Swete because of the testimony of Christ to it. The witness of the New Testament writers to the teaching work of the Spirit as a result of Pentecost is the evidence cited for the fact of inspiration in the New Testament. Credence is also given to the recognition of inspiration in the Scriptures by the Church through the ages, and to the practical results achieved by the words of Scripture in the lives of the believers.

When Dr. Swete uses the term "inspiration" he gives it a general and

¹¹⁵HBS, The Apocalypse of St. John, p. 13.

¹¹⁶Ibid., p. ccxix.

descriptive meaning which includes the immediate operation of the Advocate Spirit of God on man in terms of urgency in witness; administrative guidance given the early Church; unction and power in preaching; indirect guidance in the selecting of materials for inclusion in the New Testament; and more complete interpretation by the Spirit of revelation already given. More specifically inspiration is the operation of the Spirit on man by which the will of God is communicated to him and through him to others. Further meaning is added in Swete's attempt to describe the experience of inspiration. It is the writer who is inspired rather than his individual words. Though he expresses the mind of God because of the Spirit's influence, what he says is coloured by his individual character and the circumstances under which he writes. Having said this much Swete admits the inscrutable mystery of the whole experience but thinks it conceivable that fresh light may yet come which will extend our knowledge of both the nature and extent of inspiration.

Since the Spirit works through the human instrument without possessing him it is consistent to allow for errancy and fallibility while at the same time preserving the Divine truth of the statements made.

On the issue of Biblical criticism Professor Swete remains basically conservative in his attitudes. He is loyal to the traditional view of His Church on the subject of inspiration and revelation, at the same time he appears to have kept his mind open to accept any new understanding of truth. His concept of the roles of faith and reason in apprehending and interpreting written revelation appears to allow him to accept the results of criticism without sacrificing any essential truths of the texts in question. Another mitigating factor in Swete's conservative liberalism is his conviction that the unique

religious value of the Scriptures cannot be reduced by any type of criticism. Even so, it is apparent that he is reluctant to make any significant use of the conclusions of the Bible critics known in his day.

When individual interpreters within the Church come to the written word they must come with the knowledge that the Spirit will not mediate to them any new revelation but rather a continued interpretation of what has already been given. It is possible that the errors of independent interpretation may for a time obscure the truths the Spirit seeks to interpret, but as others in the Church seek to follow the guidance of the Spirit more closely it is certain that eventually all truth will be sufficiently interpreted. It is important that the results of individual interpretation be tested by the teaching of the Church, especially where there is possible ambiguity. It is also important that interpretation in the Church be progressive and relevant to its own age. The cumulative results of interpretation are to be preserved, enriched, and passed along to the Church of the future and to the world.

The basic principles followed by Dr. Swete in his own interpretation are traditional, with special emphasis upon independent study of the texts under consideration to precede any consulting of other expositions.

CHAPTER II

THE HOLY SPIRIT IN THE TRINITY

On the reverse side of the title page of Dr. Swete's volume on the doctrine of the procession of the Holy Spirit, there appears this prayer:

Per te sciamus da PATREM
Noscamus atque FILIUM:
Te UTRIUSQUE SPIRITUM¹
Credamus omni tempore¹

This brief prayer reflects Swete's implicit faith in "the revelation" he believed had changed the world, viz., the revelation of the One name of the Father, Son, and Holy Ghost.²

It is one thing, however, to affirm faith in revealed truth, it is another to make theological statements from within that faith. When one begins a serious study of relationships within the Trinity he must begin with the awareness, according to Swete, that "after all the Trinity is unthinkable."³

This limitation is compounded by the scarcity of actual logia on the Spirit in the Scriptures themselves; and any definitive formulation on the doctrine of the Spirit in the early history of the Church. The Apostolic age was "occupied with the Spirit's work rather than with the doctrine of His Person or of His relation to the Father and the Son."⁴ The same was true in

¹HBS, On the History of the Doctrine of the Procession of the Holy Spirit, from the Apostolic Age to the Death of Charlemagne (Cambridge: Deighton, Bell and Co., 1876), title page. This is a verse from the Veni Creator Spiritus Hymn: "Grant that we may know the Father and the Son through Thee: and that we may believe Thee, the Spirit of both, at all times."

²C.H. Prior (ed.), Cambridge Sermons preached before the University in St. Mary's Church 1889-1892, p. 166.

³Ibid., p. 156.

⁴HBS, The Holy Spirit in the New Testament, p. 293.

the early, sub-apostolic centuries of the Church in that Christology was more advanced than Pneumatology. The Church was busy defending the nature of the Son and was content in possessing the mysterious presence of the Spirit without inquiring into the nature of that presence.⁵ Consequently all later development of the doctrine of the Spirit must be carried on without the benefit of theological thought, in any great degree, growing out of the earliest Christian experience of the Holy Spirit.

Accepting these limitations, plus the revealed fact that the Spirit came to glorify Jesus and not to direct His attention to His own relation to God, Dr. Swete takes the earliest material available as well as the latest, and draws his own conclusions on the Spirit's relationships within the Trinity. As he makes his statements he seeks to abide by his own principle of interpretation that "the Spirit alone searches the depths of God, and where the Spirit is silent as to their contents it is hazardous and indeed vain to speculate."⁶

The New Testament constitutes the main source from which Swete derives his doctrine on the nature and work of the Spirit, in particular the Epistles, which he feels were written in the light of Christian experience.⁷ For his historical sources he concentrates chiefly on the period surrounding the Council of Constantinople. It is his conviction that "there is neither folly not profanity in the belief that the Second General Council was guided by the Spirit of Truth to define for all future ages of the Church the true doctrine concerning Himself."⁸ From footnotes in his published material on the Holy

⁵HBS, On the Early History of the Doctrine of the Holy Spirit (Cambridge: Deighton, Bell and Co., 1873), pp. 5, 6.

⁶HBS, The Holy Spirit in the New Testament, p. 302.

⁷HBS, "The Spirit in the Old Testament and in Christ's Teaching," The Expositor, VIII (December, 1903), p. 448.

⁸HBS, The Early History of the Doctrine of the Holy Spirit, pp. 97, 98.

Spirit it appears that the bibliographical sources cited by Swete are largely exegetical in nature. He makes wide use of the commentaries and notes of both Hort and Lightfoot. He also refers to portions of Dalman's Words of Jesus, Sanday's Outlines of the Life of Christ, Steven's Theology of the New Testament, Davidson's Old Testament Prophecy, and Loisy's Les Evangiles Synoptiques.⁹

From the available source material in the New Testament, in Church history, and from theological and exegetical works contemporary to his own day, Dr. Swete develops his doctrine of the Spirit along two lines, first with regard to the

⁹In the Expository Times vol. x (1899) p. 511 Dr. Swete gives an outline of material to be studied in relation to the doctrine of the Trinity:

The doctrine of God as revealed in the Old Testament may be studied in such introductions as those of Oehler and Schultz. When it appears, Dr. A.B. Davidson's Theology of the Old Testament . . . will probably be the most useful book of its kind in English; meanwhile some help may be found in his article, "God in the Old Testament".

It is of course, to the New Testament that the student will look for direct revelations as to the existence of distinctions on the Being of God. He should begin by reading afresh St. John's Gospel, with Westcott's Commentary, and then proceed to the Pauline Epistles, where he will be aided by Lightfoot on Philippians and Colossians, and by Sanday and Headlam on Romans.

From the New Testament he will go to the Greek and Latin writers of the 4th century, and read Athanasius on the Incarnation; Basil on the Holy Spirit, and the theological orations of Gregory of Nazianzus, and part of the great works of Augustine on the Trinity. He may pursue the history of his subject in Driver's Doctrine of the Person of Christ or Ottley's Doctrine of the Incarnation.

A more dogmatic statement of the doctrine will be found in Canon Mason's Faith of the Gospel, and Canon Gore's Bampton Lectures for 1891.

Its philosophical aspect is unfolded in Mr. Illingworth's Personality, Human and Divine, and Divine Immanence.

Person of the Spirit; and second with regard to His mission. Under the first heading of Person are included the Deity and Procession of the Spirit; and under the latter heading is included the role of the Spirit to creation, to the redemptive work in man, to the canon of Scripture, to the spiritual gifts, to the sacraments, and to the entire life of the Church.¹⁰

The purpose of this chapter is to set forth the first aspect of the doctrine of the Spirit, as Dr. Swete conceives it, i.e., the Deity and Procession of the Spirit. The pattern of the chapter will be similar to the pattern followed by Swete in his summaries at the end of his two significant works on the Spirit, The Holy Spirit in the New Testament, and The Holy Spirit in the Ancient Church. The sections of the chapter are: (1) the Godhead of the Spirit, (2) the Spirit of God, (3) the Spirit of Christ, (4) the Spirit in Himself, and (5) the procession of the Spirit.

The Godhead of the Spirit

On Trinity Sunday, June 12, 1892 Dr. Swete preached a sermon in St. Mary's Church in Cambridge entitled "Our Living Creed." In this sermon he seeks to show that the Christian doctrine of "the Holy Trinity" is not inconsistent with the faith of the primitive Church, nor alien to human thought. The sermon also serves as a summary statement of his views on the essential relationships within the Trinity, and provides a context for discussing the other statements he makes pertaining to these relationships.

The Godhead of the Spirit in Apostolic faith.--The Trinitarian passages which appear in the earliest Christian literature are not easily explained unless

¹⁰ HBS, "Holy Spirit," A Dictionary of Christian Biography, Literature, Sects, and Doctrines, (eds.) William Smith and Henry Wace, III (1882), pp. 113, 114.

it may be supposed that the Lord Himself associated the Father, the Son, and the Spirit in some word spoken by Him; and that this word was retained in the tradition of the first generation of Christians.¹¹

Up to the time of His last command Jesus had not linked the Father, Son, and Spirit together in any explicit trinitarian manner. He had named each member separately, and had correlated two of the members in some of His private instructions. In an inferential way he brought the three members together in His last discourse. But in the command to baptize, recorded in Matthew 28:19 and called the baptismal formula, all that had been taught concerning the three members of the Godhead individually was brought together to become a practical revelation of the nature of God.¹² In this most theological and most mystical of all His instructions the Lord presents the Father, Son, and Spirit at once a Triad and a Unity. The Spirit is not seen as "merely God in action, but God in relation to God, and we approach a mystery which belongs to the Divine Life itself."¹³ Christ had taught the disciples that the Spirit is a living Person separate in identity from either the Father or the Son. Now by the side of the Father and the Son Christ placed a third Divine Person, as another, eternal, phase of the Divine life.¹⁴ Now in the formula of baptism the disciples were taught "that the three Persons are comprehended under one name; the Spirit is one with the Father and the Son in the Unity of the Divine Life."¹⁵

When at Pentecost the Spirit entered as a fact into the life of the Christian community, the apostles consciously recognized that a new dispensation of God's grace and power had begun, but were more involved in experiencing the

¹¹HBS, The Appearances of our Lord, p. 77. ¹²Ibid., p. 78.

¹³HBS, The Holy Spirit in the New Testament, p. 125.

¹⁴HBS, "The Spirit in the Old Testament and in Christ's Teaching," Expositor, p. 448.

¹⁵HBS, "Holy Spirit," Hastings' Dictionary, p. 408.

Spirit than in explaining Him. The fullest theological treatment which the doctrine of the Spirit receives is in the Epistles of Paul, and this only incidental to his other arguments or the practical interests of the Church.¹⁶

In terms of Spirit Swete succinctly interprets Paul's view of inter-Trinitarian relationships as follows:

The Spirit of God is, from St. Paul's point of view, uncreated and divine, for it is internal to the Essence of God. Where the Spirit dwells and works, God dwells and works (I Co 3:16 6:19, 2 Co 3:16); it is by the Spirit that God is immanent in men. Yet the identification is not so complete as to exclude a true distinction between the Spirit and other Persons in God. The Holy Ghost is the Spirit of Him that raised up Christ from the dead (Ro 8:11), i.e. the Father; He is also the Spirit of Christ (Ro 8:7), not merely because He anointed the Messiah, but on account of His personal relation to the Son of God (Gal 4:6); He is the Spirit of the Son. Lastly, the three Persons are named in the same sentence as distinct hypostases (2 Co 13:14).¹⁷

From Paul's statements, in particular the apostolic benediction, Swete concludes that the language suggests "that beneath the religious life of the Apostolic age there lay a profound though as yet unformulated faith in the tripersonality of God."¹⁸

The Godhead of the Spirit in Creedal faith.---In his sermon "Our Living Creed" Dr. Swete raises the curious question: Is the Apostolic faith substantially in harmony with that which the Church puts in our mouths today?¹⁹ In proceeding to answer his own question Swete attempts an affirmative answer.

The framework of the accepted Nicene and Apostle's creeds is clearly faithful to St. Paul's confession, "To us there is one God, the Father, of Whom are all things, and we unto Him; and one Lord, Jesus Christ, through Whom are all

¹⁶Ibid., p. 409.

¹⁷Ibid.

¹⁸HBS, The Holy Spirit in the New Testament, p. 198.

¹⁹C. H. Prior, Cambridge Sermons, p. 149.



things, and we through Him." (I Corinthians 8:6) The question of possible divergence comes in moving from the Nicene creed to the Athanasian creed where there is seemingly a different conception of the Christian doctrine of God. The shift is from Paul's confession of "one God the Father" to the later creedal formulation of "one God in Trinity." The earlier creeds make no concerted attempt to bring the three confessed Persons of the Godhead into such necessary unity. As Paul's confession, on the surface, seems to exclude the concept of either the Son or Holy Ghost being God, so the explicit notion is excluded in the creeds based on Paul's confession. Is, then, the later ecclesiastical dogma inconsistent with the primitive faith?²⁰

At this point Swete argues by inference that Pauline and Apostolic faith in "one God the Father" allows for belief in "a plurality within the unity of God." It does not seem credible to Swete that Paul had any other conviction than that the Father and the Son are essentially one. First, in the letter containing his confession Paul speaks of the same Spirit, the same Lord, and finally the same God as the Source of the gifts of the Church. Second, in his confession Paul is not contrasting the Father with the only begotten Son in a superior sense, rather he is distinguishing the Father as one God from all objects of pagan worship. Likewise the Son as one Lord is only compared in his own right with all created sovereigns, and not as someone who to be Lord must usurp the Father's throne. Third, and experientially, the strongly monotheistic Paul accepted the spiritual demands of Jesus Christ in his life that no mere creature could ever command. And finally, the Apostles had a formal revelation of the doctrine of the Unity of God in the words of baptism, which

²⁰Ibid., pp. 149-151.

Swete feels were pronounced in the hearing of the earliest Christians at the time of their admission into the Church.²¹

The command of Jesus, and the confession of Paul are not identical, but they are more complementary than inconsistent. We can therefore believe that the full doctrine of relationships within the Godhead is to be based on the germ thoughts of both the command and the confession.²²

Having demonstrated the consistency of the Apostolic precedent of associating the Father and the Son together, and the Holy Spirit with the Father and the Son, Dr. Swete is prepared to draw doctrinal conclusions which he interprets as corresponding to those accepted by his Church.

Beginning with the creed Swete affirms that there is but one God the Father, yet the Son is God, and the Holy Ghost is God. This complex statement is made on the basis of two principles: (1) "though the whole Essence belongs eternally to each Person, yet it belongs to the Son and to the Spirit by the Father's gift;" and (2) "'there is an interchange of energy of the Divine Life.'" This is to say that the Father is the source of Godhead and that the Son and Spirit are God by the eternal communication to each of the Essence of God.²⁵

This concept is further explicated by Swete somewhat after the doctrinal pattern of Gregory of Nyssa. Swete says:

The infinite flood of the Divine Life flows eternally from the Father into the Only-Begotten Son, and from the Father through the Son into the Holy Ghost. Yet, in flowing forth, the Divine Life is not parted from its source; 'the Godhead is all One, the Majesty coeternal'. There are 'not Three Eternals,' 'not Three Incomprehensibles nor Three Uncreated, but One'. For the Source is One, and the Life that flows from it is indivisible.²⁴

When it has been agreed that the Holy Spirit is co-equal and co-eternal within the Godhead, His Personal activity in relation to creation, revelation,

²¹Ibid., pp. 151-153.

²²Ibid., p. 154.

²³Ibid., pp. 154, 155.

²⁴Ibid., p. 156.

and redemption, can be seen as an integral part of the fullness of Divine activity in unity, for "that which the Father does, the Son does likewise, and that which the Son does is done by the Holy Spirit."²⁵

The Spirit of God

Within the context of meanings for unity and plurality in Godhead relationships it is deemed necessary by Dr. Swete to consider these relationships as they appear to be individually revealed in the language of Scripture. The phrases "Spirit of God", (Elohim), and "Spirit of the Lord", (Jahveh), in the Old Testament; and "Holy Spirit", and "Holy Spirit of God", in the New Testament are therefore separated out by Swete as he attempts briefly to describe first of all the unique relationship existing between the "Spirit" and "God". The relation of the Spirit to the Son, and the personal life of the Spirit follows in order.

Typically, Dr. Swete does little with the Old Testament texts. In this case he counts the frequency of occurrence, and notes that where the phrase "Holy Spirit" is rare in the Old Testament it predominates in the New Testament. It is the opposite with the phrases "Spirit of God" or "Spirit of the Lord" in the New Testament. The significance of this reversal in usage is that it reveals a change in regard, by the post-Incarnation writers, for the Divine Spirit. In the New Testament as in the Old the Spirit belongs to the sphere of the Divine and Uncreated, but understanding and belief in such Divinity does not rest on a few isolated statements but upon experiencing the spiritual power which is immanent in God, and now by His Gift in men. Men are so being regenerated, renewed, sanctified, taught, guided, supported, strengthened, convicted,

²⁵HBS, The Holy Spirit in the Ancient Church, p. 366.

that they cannot but know the Spirit is the Divine Spirit of God. Such manifestations, all the more impressive and permanent than those of the Old Testament, allow the New Testament writers to merely refer to the Spirit as "Spirit" and it is known that they are speaking of the Spirit of God.²⁶

From the New Testament passages on the Spirit Dr. Swebe formulates a descriptive definition for the phrase "the Spirit of God." He states that:

As seen in the New Testament the Spirit of God is the very life and energy of God, issuing from the fountain-head of Deity; the selfconsciousness of God, 'exploring the depths' of the Divine heart and mind; the 'Spirit of the 'absolute' truth, nay, 'the truth' Itself; the 'finger of God,' by which His work is done in the spiritual world. The life, the consciousness, the truth, the power of God is God; God living, thinking, teaching, working.²⁷

According to the New Testament the "life and energy" of God as Spirit, issuing from God both by procession and commission, is to be chiefly expended in the creative redemption of man. The Divine Self-Consciousness and Self-Knowledge of God, which is also Divine Spirit, explores and reveals the Infinite nature of God, so incomprehensible to man.²⁸ As the "finger of God" the Personal Spirit of God is at length revealed as the Power and Agency by which God does His work in the world of spirit.²⁹

In making these statements Swete does not rule out the exercise of the Spirit's specific activity in the work of creation, for he concludes from Scripture that it is a matter of course in the consubstantiality of the Spirit with the Father and the Son.³⁰ The statements are made, rather, on the basis of the role of the Spirit in redemption, as expressed in the New Testament.

²⁶ HBS, The Holy Spirit in the New Testament, pp. 285-289.

²⁷ Ibid., p. 293.

²⁸ Ibid., pp. 285-292.

²⁹ HBS, "The Teaching of Christ," The Expositor, VIII (October, 1903), p.279.

³⁰ HBS, The Holy Spirit in the Ancient Church, p. 377.

Since the question of the Spirit's relation to God is not formally raised in the New Testament, but is regarded chiefly in relation to the Church and the Christian life, the evidence for intimate relation is only partial and implied.³¹ It must be clearly concluded and reiterated, however, on the basis of the available evidence that "God thus manifested is in the thought of the New Testament clearly differentiated from God in His own infinitude, the fountain of the Divine Life, the Father, and from God the Word and Son of the Father. The Spirit is neither the Father nor the Son, although he is God."³²

The Spirit of Jesus Christ, Son of God

As the New Testament speaks of the Spirit of God it also speaks of the Spirit of Jesus the Christ, the Son of God. The unique relationship between the Spirit of God and the Son of God is described and interpreted by Dr. Swete in connection with the designations "Jesus", "Christ", and "Son of God", as these names emerge in the Scriptural account of the Incarnation and subsequent events in salvation history.

The Spirit of Jesus.--In the two Gospels which record the narrative of the events surrounding the birth of Jesus, the miracle of the conception, as Swete expresses it, is ascribed to the "holy Spirit". In answer to the Virgin's question, 'How shall this be?' "the Angel explains that the ordinary operation of a natural law is in Mary's case to be superseded by the direct work of the Spirit of God."³³

Since the narratives of the conception belong to the earliest age of Christianity, the term "Holy Spirit" is to be interpreted in the Old Testament sense as the active power of God.³⁴ This is in line with the accounts in

³¹HBS, The Holy Spirit in the New Testament, p. 288. ³²Ibid., p. 293.

³³Ibid., p. 25, 26. ³⁴HBS, "Holy Spirit," Hastings' Dictionary, p. 405.

Scripture of the action of the Spirit in creating the world and man. For in the Incarnation it was the Spirit's prerogative to creatively set in motion the great process which was to follow.³⁵ Thus interpreted a 'holy spirit,' a breath of the Divine Spirit, fell on Mary suddenly and irresistibly as the power of the Most High God overshadowed her.³⁶

Swete feels that it is most significant that this vitalizing power of God is specified as Holy Spirit by the Gospel writers rather than Spirit of God, or Spirit of the Lord. When flesh was united with the Word it was consecrated and sanctified by the Holy Spirit at the moment of its conception. In this sense the conception was "truly immaculate." (This in no way means an immaculate conception of the Mother of the Lord) That which was conceived, although true flesh, was free from taint of human corruption.³⁷

When we consider the human life of the Lord and see His sinlessness, his consecration, his sense of the Fatherhood of God from earliest consciousness, we know it is all the result of this Divine Intervention.³⁸

It is the unique conception of Jesus by the power of the Holy Spirit which primarily gives Him an unparalleled position in human history. The sanctity and Divine sonship of Jesus are not seen by Swete to be based on His pre-existence, but on His conception by the Divine Spirit, who is the Father of humanity in Jesus so that by a Divine act holy humanity is originated from the substance of the Virgin Mother. The heredity of sin was at last broken when "one born of a woman was, even as man, holy and a son of God."³⁹ Swete's firm belief in this interpretation of the holy conception of Jesus is attested

³⁵HBS, The Holy Spirit in the New Testament, p. 32.

³⁶Ibid., p. 26. ³⁷HBS, "Holy Spirit," Hastings' Dictionary, p. 405.

³⁸HBS, The Holy Spirit in the New Testament, p. 29. ³⁹Ibid., pp. 28, 29.

to in a statement made earlier to the effect that "belief in the Incarnation and belief in the miraculous conception will be found in the great majority of cases to stand or fall together."⁴⁰

The two mentions of Jesus' childhood in Luke 2:40, 52 do not name the Holy Spirit, but it can be implied from the statements made that the humanity of Jesus sanctified by the Spirit in the moment of conception was wrought upon by the Spirit continually so that as the infant Jesus grew toward manhood He was perfect in each stage of His development. This would require illumination of His thought by the Spirit, prompting Him toward spiritual duty, opening his mind to the mysteries of God and to His unique relation to God, at the same time urging faithfulness in the mundane responsibilities of His daily preparatory life so that He grew in favour with God and man.⁴¹

The Spirit of Christ.--As the human life of Jesus began with a special act of the Holy Spirit, so His Christ-life began. As the first act of the Spirit sanctified His humanity at His conception, the next descent of the Spirit was to consecrate and empower His Messianic Life.⁴²

At the Lord's baptism "the Spirit of Jesus became the Spirit of the Christ."⁴³ It is significant to stress this point, Swete believes, because the believers tend to interpret the baptismal event as a public inauguration of Christ as Prophet, Priest, and King; and it is true that the first generation of Christians regarded the event as the time of Christ's anointing. However, Swete comments:

⁴⁰HBS, "The Two Greatest Miracles of the Gospel History," Expository Times, XIV (1903), p. 215.

⁴¹HBS, The Holy Spirit in the New Testament, pp. 34-37.

⁴²HBS, "Holy Spirit," Hastings' Dictionary, p. 406.

⁴³HBS, The Holy Spirit in the New Testament, p. 296.

The Baptism was an inauguration of the Ministry only in the sense that it invested Jesus with new powers and a new mission. It was the spiritual, invisible, but effectual anointing of the Christ with Holy Spirit and power for His unique work: not for the Ministry only but for the whole term of the Messianic office, which is not even now completed but continues to the end of the present age.⁴⁴

This particular emphasis does not negate the fact that the baptism, with the descent of the Spirit, consecrated Jesus to His office as Messiah. Rather, it places the chief emphasis on the provision of unction by the Spirit for all the fullness of the functions and powers of the Messianic office.⁴⁵

The nature of the Spirit's work in the newly anointed Christ is first seen in connection with the temptation experience. Because the conquest of evil was the first responsibility of the Christ, the Second Adam, and also the first step in the redemption of fallen men, it was to be carried out under the power of the Spirit.⁴⁶ As Christ's human spirit identified itself with the Spirit of God the Christ was impelled and guided to the wilderness to be tempted by the Devil. Here He must encounter sin and overcome it before His ministry of expelling the powers of evil in the world could begin.⁴⁷

From the accounts of the temptations Swete argues that the Spirit having urged Christ toward the place of temptation also strengthened Him to meet the Tempter successfully. Evidence for the Spirit's presence is inferred from Christ's extraordinary reaction to the three specific temptations. Swete observes:

It is seen in the insight which discerns the subtle danger that underlies an apparently innocent exercise of Messianic power; in the strength of will which resists the impatience that grasps at an end without regard to the means by which the end is

⁴⁴Ibid., p. 47.

⁴⁵HBS, "Holy Spirit," Hastings' Dictionary, p. 406.

⁴⁶Ibid.

⁴⁷HBS, The Holy Spirit in the New Testament, pp. 51-53.

reached; in the humility which, though fully conscious of a unique relation to God, refuses while in the flesh to transcend the limitations of mortal weakness.⁴⁸

The point Swete apparently wishes to make here is that it was not simply by the force of Christ's sinless human will that he had insight and overcame, but in the power of the Holy Spirit. So it was demonstrated that fallen man may overcome by the same Power.⁴⁹

When Christ returned from the wilderness of temptation he came into Galilee in the power of the Spirit. On recognizing this Power in His life Christ publicly applied the classical Isaiah passage concerning the anointing of the Messiah to Himself. He was ever conscious that it was the anointing of the Spirit which constituted the strength of His preaching, the power of His miracles, and the spiritual energy for His personal life.⁵⁰

Whatever Jesus said, he said under the inspiration of the Spirit. From His personal fellowship with the Father in prayer, and ever guided by the Spirit, He spoke with inspired authority, 'Verily I say unto you.'⁵¹ The Spirit's relation to Christ's teaching is not to be seen so much in the substance of it as in the spiritual force which attended each word. It was clear to all who would give ear that the Spirit of God spoke words that were spirit and life by the Lord's human lips.⁵²

In His warning against blaspheming the Holy Spirit it was Christ Himself who attributed His miracles and signs to the Power of the Holy Spirit. He specifically claimed to cast out demons by the finger of God, and in using the word "finger" he used an Old Testament metaphor applying to the Divine Spirit.

⁴⁸Ibid., p. 54.

⁴⁹Ibid., p. 54.

⁵⁰Ibid., pp. 56, 57.

⁵¹HBS, "Holy Spirit," Hastings' Dictionary, p. 406.

⁵²HBS, The Holy Spirit in the New Testament, pp. 57, 58.

His assertion to the disciples of the Father's presence when doing the Father's works (John 14:10), speaks to the principle of the Spirit's indwelling. And that this was recognized to be the case by the early Church Swete quotes Peter's statement to Cornelius, "How God anointed Jesus with Holy Spirit and power, who went through the land doing good and healing all who were being overpowered by the Devil; for God was with Him." (Acts 10:38)⁵³

The Lord's uncanny consciousness of the thoughts which went on in the minds of those about Him is seen by Swete to be due to the operation of the Holy Spirit within the sphere of Christ's human spirit. Swete explains:

He read their thoughts by His own consciousness, without visible or audible indications to suggest them to Him . . . His spirit, while it belonged to the human nature of Christ, was that part of His human nature which was the immediate sphere of the Holy Spirit's operations, and through which, as we may reverently believe, the Sacred Humanity was united to the Divine Word.⁵⁴

Next Swete attempts to relate the Spirit to Christ's intimate personal life by attributing the sinlessness of His life to the inspiration by the Spirit of every movement of thought and will, so that even His worst enemies could not convict Him of sin. The close personal relationship between the two is likewise exhibited, in Swete's estimation, in the record in Luke, (Luke 10:21), of Christ's throb of joy in exulting in the Holy Spirit over the successful mission of the seventy.⁵⁵

Most significant in the personal life of Christ in the Spirit is the description of the Spirit as the Spirit of the Son of God, (Galatians 4:6). The conclusion of Swete's exegesis of this text is that in preparation for

⁵³Ibid., pp. 58, 59.

⁵⁴HBS, The Gospel According to St. Mark (London: Macmillan and Co., 1913) p. 36.

⁵⁵HBS, The Holy Spirit in the New Testament, pp. 59, 60.

the adoption, and giving of filial character to many sons, the Spirit of the Son of God is the effective cause of the spirit of sonship which was shown in the human life of Jesus Christ. In the Spirit the Son did His Father's will, kept an unbroken fellowship with God, and finally in Gethesemane submitted His will as Son to that of the Father.⁵⁶

Without referring to any explicit Scriptural evidence of the Spirit's relation to Christ during the Passion Dr. Swete infers from the accounts of Christ's repeated predictions of the Passion, His rebuke of Peter for seeking to dissuade Him, the set face toward Jerusalem, the prayer in Gethsemane, and the sacrificial dismissal of his own spirit, that the Spirit who led Him in his first struggle against evil also led Him to victory in this last conflict.⁵⁷

In interpreting the traditionally cited passage from Hebrews nine in regard to Christ's offering Himself through "the eternal Spirit," Dr. Swete is reluctant to connect the term "spirit" with either the Holy Spirit or with the Lord's humanity, or divinity. In a more general sense the spirit which urged Christ to offer Himself as sacrifice was not a spirit, or attitude, which looked at the cross in terms of the narrow, time-bound, world, but rather in a spirit which looked at the invisible and eternal. In this spirit Christ looked forward to the future redemption of man, and freely offered Himself to God.⁵⁸ The Spirit's work in Christ's spirit is not excluded in Swete's interpretation of the passage, but it is seen only in the sense that the Lord's own human spirit "was so penetrated and elevated by the Spirit of God that it lived in the eternal and invisible, and was able to endure the cross, despising the shame."⁵⁹

In conclusion to this section, Swete asserts that the Resurrection, the

⁵⁶ Ibid., p. 302.

⁵⁷ Ibid., pp. 60, 61.

⁵⁸ Ibid., pp. 251, 253.

⁵⁹ Ibid., p. 61.

life of the forty days, and the Ascension are bound up with the anointing of the Lord's humanity with the Holy Spirit.⁶⁰

The Spirit of the glorified Jesus Christ.--Dr. Swete sees the Holy Spirit "expressly and repeatedly associated with the glorified life of our Lord in Heaven."⁶¹ That is, the same Spirit who at the Lord's conception gave holiness to His humanity, and who during His ministry gave power, is the Spirit who gives power and authority to the Lord's present life in heaven and to His activities on earth.⁶²

It had been clearly foretold by the Old Testament prophets that in the last days of the Messianic age the Spirit should be poured out on all the people of God.⁶³ When John, then, beheld the Spirit descend on the Christ, he knew, as he had also foretold, that it was this One who should baptize with the Holy Ghost.⁶⁴ The Gift had been kept in God's hands until it could be claimed by a sinless humanity.⁶⁵

When the Spirit descended on Christ at His baptism a new departure in human life took place. Here was the beginning of a permanent indwelling of the Spirit in man. "The Spirit became immanent in the sacred humanity, that it might be communicated through Christ to mankind. Jesus was baptized with the Spirit, that He might baptize the world therewith."⁶⁶

So it is that the Messianic outpouring of the Spirit begins in the person of Christ at His baptism. Apart from the formal appointment to His office, and the special gift of Prophetic power, was "the flooding of His whole humanity with the light and power of the Divine Spirit."⁶⁷ The whole

⁶⁰Ibid., p. 62.

⁶¹Ibid., p. 303.

⁶²Ibid., p. 297.

⁶³Ibid., p. 303.

⁶⁴Ibid., p. 21.

⁶⁵Ibid., p. 303.

⁶⁶HBS, "The Holy Spirit," Hastings' Dictionary, p. 406.

⁶⁷HBS, The Holy Spirit in the New Testament, p. 116.

fountain of the Holy Spirit is stored in Christ without measure to become "the source of illumination and strength for those whom He in turn should baptize."⁶⁸

The Son of God by a sinless and victorious humanity in the power of the Holy Spirit, obtained from the Father the mission and outpouring of this Spirit upon men to the end of time. And the outpouring of this Spirit came as promised at the time of Christ's glorification. Today it continues as a witness to that great event.⁶⁹

The Spirit in Himself

In the Scriptural passages where God is called the Father, and the Father and the Son are co-ordinated or contrasted with the Spirit, there are sufficient distinctions drawn between the three, and sufficient attributes assigned to each, to indicate a profound mystery in God's Being. From these passages the Church has made the theological and creedal statements that 'the Spirit of God is God, yet not the Father nor the Son.' To Dr. Swete this means the tantamount admission of "a three fold personality in God, and a personal life of the Spirit which is its own."⁷⁰ Swete admits that ideas of personality, tripersonality, and of a metaphysical theology of the Spirit are not pursued in the New Testament, but what has been revealed in both Old and New Testaments of the individual nature of the Spirit, in answer to the needs of the spiritual life of man, may serve to show the Spirit "as a person in the unity of a tripersonal essence."⁷¹

Since the deity of the Holy Spirit has been discussed in the previous sections of this chapter the personality of the Spirit will receive primary consideration in this section.

⁶⁸ Ibid., p. 47.

⁶⁹ Ibid., p. 303.

⁷⁰ Ibid., p. 290.

⁷¹ Ibid., pp. 290, 291.

The personality content in the Scriptural term "spirit".--Dr. Swete notes that in the beginning the Hebrew, Greek, and even Latin terms for the "spirit" which was later to be understood as including "Spirit", had a physiological rather than a psychological denotation which pointed to human breath. Breath as a symbol of life gradually took on the higher meaning of principle of life, and on to include "the seat of thought and desire, in the rational and moral nature of man." When the term is employed by the Hebrew writers in relation to God, and it is used more in connection with God in the Old Testament than with man, the emphasis is seen to be on the notion of the vital power which belongs to the Divine Being and is seen as present in the world and in man. It is the creative energy which is the origin of human existence with its physical, mental, and spiritual capacities.⁷²

When an Old Testament man was said to be a man of the Spirit it was understood that the Spirit of God, a spiritual force from without and above, fell upon him, filled his mind and spoke by his mouth. Even the non-prophet could be conscious of the presence of an intelligent Power, a supremely good Spirit working in the depths of his being.⁷³

Beyond this simple etymological sketch, however, Swete does nothing more in the derivation of the concept of personal Spirit in the Old Testament. It appears evident that he sees only traces of personality characteristics attributed to the Holy Spirit by the Old Testament writers. The clearest statement he makes is to the effect that "the Old Testament attributes personality to the Spirit only insofar as it identifies the Spirit of God with God Himself, present and operative in the world or in men."⁷⁴

⁷²Ibid., pp. 1, 2.

⁷³Ibid., pp. 2, 3.

⁷⁴HBS, "Holy Spirit," Hastings' Dictionary, p. 411.

The connotation for "spirit" of a spiritual influence, either good or evil, is common in the New Testament. But the term more commonly stands for the spiritual side of man's being, the sphere in which fellowship with God can take place.⁷⁵ Moving from here Swete draws the analogy that as there is a spirit of man which is in him with faculties and capacities, so there is a Spirit of God, a Divine Self-Consciousness and Self-Knowledge.⁷⁶

From the briefly derived conceptions of spirit from both the Old and New Testaments Swete goes on to make further statements about the personality of the Holy Spirit.

The personality attributes of the Holy Spirit.---The habit of considering the Spirit as the energy of the Living God, where the Spirit is seen as "the breath that fills, the fire that lights and heats, the water that is poured out, the gift in which all believers partake", can lead to an understanding of the Spirit as being impersonal and only personified because the Spirit is the Spirit of God. It is Swete's contention that the fact that the Holy Spirit is not explicitly hypostatized as Person in the New Testament does not mean that the personal qualities attributed to Him by the writers are without Divine reality.⁷⁷

The impersonal representations of breath, fire, water, and gift are explained by Swete as descriptive of the temporal manifestations of the Eternal Spirit. The reality of the Eternal Spirit in Himself is at the centre of a conscious personal life, which is also revealed in Scripture. Here Swete offers as evidence the traditional Scriptures which indicate that "the Spirit is said to be tempted and resisted; it can send men forth to a new work, or

⁷⁵HBS, The Holy Spirit in the New Testament, pp. 283, 284.

⁷⁶Ibid., p. 285.

⁷⁷Ibid., p. 291.

forbid them to enter on it; it can bear witness, it can intercede, it can endow men with its gifts, distributing to each severally as it wills."⁷⁸

The possibility that even these attributes might be discounted as mere personification is denied by Swete on the basis that the Spirit is represented in the words of John as another Paraclete.⁷⁹ From the use of the term Paraclete in I John 2:1 directly applied in reference to the risen Lord, it is implied that when the Fourth Gospel was written the personality content of the term was known.⁸⁰ Therefore Swete concludes that there can be no doubt that the role of personal Advocate, Comforter, Counsellor, Intercessor, is ascribed by John to the Spirit who took the place of the absent Lord, Swete writes:

That this advocate will be invisible and purely spiritual does not make against His personality; it is in that which is most spiritual in ourselves that we find evidence of our own personal life. That He fulfils the whole of our Lord's personal functions towards the Church, that He belongs to the category of Paraclete--Teacher, Director, Protector, Counsellor--this invests Him with all the essential attributes of that which we understand by personality.⁸¹

Because Dr. Swete believed that the Apostolic age did not go beyond the line of thought he had outlined concerning the personality of the Holy Spirit, he makes no further attempt to develop the idea. However, in his work The Holy Spirit in the Ancient Church he notes the advanced conclusions of the Church by the end of the fourth century, and these are interesting by way of contrast and comparison with his own position. He concludes as follows:

It was clear to her (the Church) that the Spirit possesses the self-consciousness, self-determination, and love, that make up that which in modern language is called 'personality.' . . . The Holy Spirit is an eternally existing mode of the Being of God,

⁷⁸Ibid.

⁷⁹Ibid., p. 292.

⁸⁰Ibid., p. 372.

⁸¹Ibid., p. 292.

and not a separate centre of consciousness and self-determination; the One God thinking, willing, acting in one of His three eternal spheres of thought, volition, and activity. The Holy Spirit is not, according to the doctrine of the ancient Church, a Divine Individual, but the indivisible Godhead subsisting and operating in one of the essential relations of His Tripersonal Life.⁸²

The Procession of the Spirit

The whole direction of the Lord's last discourse purposes towards establishing in the minds of the disciples that the Holy Spirit as a personal agent, distinctly different yet in closest relation to the Father and the Son, would be sent by the Father in the Son's name. The Lord's definitive words are recorded by John to read: "When the Comforter is come, whom I shall send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." (John 15:26) Dr. Swete interprets this text as definitely announcing the temporal mission of the Spirit, and presupposing the eternal relation of the Spirit to the Godhead which the Church teaches in the Nicene Creed.⁸³ The interpreted notions of "eternal relation" and "temporal mission" provide the general frame of reference for Swete in which he discusses his conception of the procession of the Spirit.

The procession of the Spirit in terms of an eternal relation.--Dr. Swete holds that there is no explicit teaching in the Scriptures on the doctrine of an eternal procession of the Spirit from either the Father or the Son.⁸⁴ However, he makes the inference from his interpretation of the Last Discourse that the words used by Christ imply that "the Spirit possesses an eternal relation with

⁸²HBS, The Holy Spirit in the Ancient Church, pp. 375, 376.

⁸³HBS, "The Spirit in the Old Testament and in Christ's Teaching," Expositor, p. 448.

⁸⁴HBS, The Holy Spirit in the New Testament, p. 304.

the Father upon which His temporal mission rests."⁸⁵ Again, in commenting on Revelation 5:6, 7, regarding the seven spirits of God as the eyes of the Lord being sent forth by Him into all the earth, Swete infers that behind the more obvious reference to the temporal mission of the Spirit there may be the notion of the eternal procession from the Father through the Son, of which the creed speaks.⁸⁶ Swete concludes that it is fair to infer from New Testament Scripture that "the Spirit of God belongs eternally to the Divine Essence, and that the only begotten Son who as the Word was in the beginning with God stands in a timeless relation to the Divine Spirit."⁸⁷ Swete also concludes that these germ thoughts had to be more fully developed by the consciousness of the later Church.⁸⁸ And it is from this context that more of his own final position on the eternal relation of the Spirit is seen.

It is not within the scope of this chapter to precis any detail of Dr. Swete's historical material on the procession doctrine except as that detail seems to indicate the direction of his thinking on the doctrine.

The Church of the Constantinopolitan and Nicene Creeds taught that "the Source of both the Son and the Spirit is the Being of the Father, and that the sole difference between the derived Persons is that the Son is from the Father by generation and the Spirit by procession."⁸⁹ The procession of the Spirit in this sense has reference not only to the mission of the Spirit but also to His essential life. The Spirit proceeds from God, then, in the sense of deriving His own being from the being of God.⁹⁰

⁸⁵HBS, "Holy Spirit," Hastings' Dictionary, p. 408.

⁸⁶HBS, The Apocalypse of St. John, p. clxv.

⁸⁷HBS, The Holy Spirit in the New Testament, pp. 304, 305.

⁸⁸Ibid. ⁸⁹HBS, The Holy Spirit in the Ancient Church, p. 368.

⁹⁰Ibid., pp. 368, 369.

Before the separation of the East from the West over the Filioque controversy some Greek theologians held that as the Son and Spirit exist co-eternally they come forth simultaneously from God, and therefore the eternal procession of the Spirit as the eternal generation of the Son is from the Father alone. Most of the theologians of that time, however, saw in the mediating position of the Son that which involved Him in the procession of the Spirit. They reasoned from John 16:14 that the Divine Essence passes eternally through the Son into the Spirit so that the Son derives His being immediately through God, and the Spirit proceeds mediately through the Son.⁹¹

The Western doctrine of the procession received its form and authority more from Augustine than any other teacher. Swete summarizes Augustine's position as follows:

The Father and the Son are the common Source of the Holy Spirit; He proceeds from Both. But He proceeds from Both as one Source, and by one spiration. Procession from the Father involves procession from the Son, since the Father and the Son are one in substance; together with the eternal life of the Father's Essence, the Son receives also the power to communicate that Essence to the Holy Spirit.⁹²

This doctrine of a consubstantial Trinity avoided the problem of involving two principles of Divine Life which had been objectionable to earlier theologians.

The whole ancient Church was agreed that the Holy Spirit proceeds from the Father "through the Son," but the East would not accept the Western, Augustinian, interpretation, or the interpolation in the Creed which stipulated "and the Son".⁹³ The resultant "Filioque" controversy then split the Eastern Church from the Church in the West.

Swete thinks that the Bishops of England received the Filioque concept through the Abbott Hadrian who had been trained in the school of St. Augustine of

⁹¹Ibid., p. 369.

⁹²Ibid., p. 370.

⁹³Ibid., p. 371.

Hippo. Hadrian "would regard the Procession from the Son as the legitimate and necessary consequence of the Procession from the Father, and as a doctrine essential to the full apprehension of the Catholic truth."⁹⁴ Considering the tenacity with which the English Church has held on to the Filioque notion suggests to Swete that "the Western view of the procession was received by the nation at its first conversion as an integral part of the Faith", and that the Anglo-Saxons had never known any other expression of the mystery.⁹⁵ To concede on the conception of the Filioque to the Eastern Church would be regarded as "an abandonment of the entire doctrine of the Holy Trinity, of which the Procession from the Son has come to be viewed as an essential part."⁹⁶

Speaking of the Filioque controversy Swete regrets that the Latin Church did not add to the Creed per filium rather than et filio and thus had come into harmony with the Greek East theory of the transmission of the Divine essence through the Son.⁹⁷

In a final footnote on the controversy, which implies Swete's position as that of his Church, he says:

The addition of Filioque by the West is a detail which will not prevent reunion when once the Churches are drawn together by a real desire for unity. There will be needed only a frank admission on the part of the Western Church that the words ought never to have been added without the consent of the East, and an equally frank admission on the part of the East that they admit of a sense which is orthodox and true.⁹⁸

⁹⁴HBS, The History of the Doctrine of the Procession of the Holy Spirit (London: George Bell and Sons, 1876), pp. 189, 190.

⁹⁵Ibid., p. 193.

⁹⁶Ibid., pp. 191, 192.

⁹⁷HBS, The Holy Spirit in the Ancient Church, pp. 370, 371.

⁹⁸HBS, The Ancient Creeds in Modern Life, p. 14.

The procession of the Spirit in terms of a temporal mission:--The special Gift of the Holy Spirit to man from God had been kept until the Incarnation to be claimed by a sinless, victorious humanity.⁹⁹ At his baptism the long promised Messianic outpouring of the Spirit began in Christ's Person when He received unction which He would later give to the Church.¹⁰⁰ During the life of Christ the Spirit was "not yet" in terms of the Church because the conditions on which His coming depended had not yet been fulfilled.

The Spirit had not yet been given by God because Christ, according to John, (John 7:39), had not yet been glorified. The term "glorified" is expanded and interpreted by Dr. Swete to presuppose and include such necessary conditions as: the Lord's final victory over death;¹⁰¹ the spiritualizing of the Lord's humanity which began at His resurrection and culminated in His return to the Father at the Ascension;¹⁰² the appearing in God's presence with the tokens of His accepted sacrifice;¹⁰³ the taking of His place as the Advocate of men in the presence of God;¹⁰⁴ and the claiming of the promised Gift for the Church.¹⁰⁵ Without the fullness and acceptance of the Ascended Life of Christ, the Father's eternal purpose, and the life and sufferings of Christ on earth are inoperative. Likewise the Ascended Life of Christ is the source of the sanctifying Spirit.¹⁰⁶

Concerning the actual procession of the Spirit in terms of His temporal mission Swete appears content to adopt and adapt the Scriptural formula of John 15:26: "Whom I will send unto you from the Father . . . which proceedeth from the Father." The Father is revealed as the ultimate Source and Giver of

⁹⁹HBS, The Holy Spirit in the New Testament, p. 303.

¹⁰⁰Ibid., p. 116.

¹⁰¹Ibid., p. 157

¹⁰²Ibid.

¹⁰³HBS, The Last Discourse and Prayer, p. 115.

¹⁰⁴HBS, The Holy Spirit in the New Testament, p. 157.

¹⁰⁵HBS, The Last Discourse and Prayer, p. 114.

¹⁰⁶HBS, The Ascended Church, p. 1

the Spirit. Yet because no man can come to the Father but by Christ, the Son sent the Spirit from the Father; i.e. "the Spirit will come to men not immediately from the Father, but mediately through the Son."¹⁰⁷ For the Spirit to come mediately through the Son means to Swete that the Spirit is given at Christ's request, in Christ's name, and by Christ's act of baptizing with the Holy Spirit, even as He was baptized by the Father.¹⁰⁸

It is from his exegesis on Galatians 4:6 that Swete's most complete summary statement is made. The statement is quoted here in full as it brings together the discussion of this section on the procession of the Spirit. Swete states:

The Spirit was sent forth in the name of the Son (John 14:26), His mission flowing out of the finished mission of the Son, is its consequence (John 7:39), and complement (John 14:25, 26). He is the Spirit of the Son, both as proceeding from the Son as well as from the Father, (John 15:26, 16:7; Phil. 1:19), and specially because it is His peculiar office

- (1) to testify of Christ (John 15:26), glorify Him (John 16:14) by the exhibition of His Person and Offices, and by the application of His redemptive work;

and

- (2) to conform the adopted Sons of God to the image of the Only begotten Son (Rom. 8:29, II Cor. 3:18); thus enabling them to realize their position as the children of Christ's Father.¹⁰⁹

Summary

The comparative incomprehensibility of the relationships within the Trinity, along with a scarcity of more specific Scriptural revelation or early

¹⁰⁷HBS, The Holy Spirit in the New Testament, p. 299. ¹⁰⁸Ibid., p. 300.

¹⁰⁹Edward Headland and Henry Barclay Swete, The Epistle to the Galatians (London: Hatchard and Co., 1866), pp. 92, 93.

Church formulation on the Doctrine of the Spirit, constitutes the limitations later theologians face in any serious study of the relation of the Holy Spirit within the Trinity.

The major sources of available ideas for Dr. Swete's own conception of the within the Trinity relationships are the Epistles in the New Testament, and the Church history materials of the period surrounding the Council of Constantinople.

The Deity and Procession of the Spirit in regard to His Person provides the rubric under which Swete discusses the Godhead aspect of the doctrine of the Spirit.

Apostolic faith in the Father, Son, and Spirit, at once a Triad and a Unity, was grounded on the Lord's own words in His command for baptism.. Here God is seen in relation to God in the mystery of Divine Life. In this mystery the Spirit is revealed as being by the side of the Father and the Son in another, eternal, phase of the one Divine Life. Apostolic faith in the Tri-personality of God, though apparently profound, remained unformulated in their day.

An examination of the development of creedal faith in the Trinity raises the question as to whether ecclesiastical dogma based on the Athanasian creed allowing for belief in a plurality within the unity of God is consistent with the primitive and early creedal faith in "one God the Father." It is Swete's opinion that there is no inconsistency. When Paul's teaching and experience are fully considered in context, his confession, on which the earlier creeds were based, is not seen to be at variance with the more formal though germinal revelation of Trinity relationships recorded in the baptismal formula given by the Lord. If the confession and the command are seen in a complementary sense, the Father and the Son may be associated together, and the Holy Spirit with the Father and the Son in perfect unity.

When the Church moved from the confession and command to state that there is but one God the Father and yet the Son is God and the Holy Ghost is God, the intended inference is that the Father is the Source of the Godhead and the Son and Spirit are God by eternal communication to each of the Essence of God.

The Spirit as the Spirit of God issues from God both by procession and commission to be expended in the creative redemption of man. He is seen to be the Spirit of God in the results of His work in the spiritual world, but even so He must as God be seen as clearly differentiated from God the Fountain of Divine Life, and from God the Word of Life.

The Spirit is the Spirit of Jesus in that He consecrated and sanctified the flesh which was united with the Word at conception so that it was free from human corruption. The Spirit is the Spirit of Christ in that He anointed Christ with power for His unique life, work, and Messianic office. The Spirit is the Spirit of the glorified Jesus Christ in that He is poured out upon men to the end of time by the glorified Christ.

In addition to being the Spirit of God and the Spirit of Jesus Christ the Holy Spirit has a personal life within the Trinity which is His own. Although He is not explicitly hypostatized as Person in Scripture the personal qualities attributed to Him by Bible writers, and the fact that He is called another Paraclete by Jesus, invests Him with all the essential attributes of what is understood to constitute personality.

The procession of the Holy Spirit is interpreted with respect to His eternal relation to the Godhead and His atemporal mission to man. The Scriptures only imply that the Spirit possesses an eternal relation to the Father on which His temporal mission depends so Swete is forced to rely on the development of the conception by the later formulation of the Church. With regard to His eternal

relation in procession, the Spirit proceeds from both the Father and the Son by one eternal spiration since the Father and the Son are one in substance. Concerning His temporal mission the Spirit comes to man mediately through the Incarnate, Victorious and Ascended Christ.

CHAPTER III

THE SPIRIT WITHIN THE CHURCH AND THE WORLD

The doctrine of the Holy Spirit includes not only the teaching of Scripture and the Church with regard to His Person, but also with reference to His distinctive mission to the Church and to the world.

The coming of the Spirit following the ascension of Christ is seen by Dr. Swete to have inaugurated a new association of the Holy Spirit with man which is more deeply involved than any previous Spirit to man relationships. It is not denied by Swete that the Spirit has ever been in the world, or that He has manifested Himself in relation to man in general and to Israel in particular, but as far as indwelling or the effusion of His life and power, the Spirit's present mission is a special mission involving a permanent inhabitation of humanity.¹

The nature and extent of this special mission of the Spirit, as it is reflected on by Swete, is the focus of this chapter. Following the direction of Swete's thinking the chapter will consider (1) the outpouring of the Spirit; (2) the Spirit as Presence and Power within the Church; (3) the Spirit as Prophet and Teacher within the Church; (4) The Spirit as Preserver and Perfecter within the Church; and (5) the Spirit as Convincer and Convicter within the world.

The Outpouring of the Spirit

Through the prophets Isaiah, Jeremiah, Joel, and Zechariah God promised that in the last days of the Messianic Age the Holy Spirit would be poured out

¹HBS, The Holy Spirit in the New Testament, pp. 375, 376.

on all the people of Jahveh.² When John the Baptist spoke of the One to come who would be greater than himself, he especially claimed for his Successor the power to baptize with the Holy Spirit. "Spiritual baptism was the promised blessing of the Messianic Age, and it was the prerogative of the Messiah to bestow it."³

It is made clear by the editorial note in the Gospel of John, commenting on Christ's invitation to "come . . . and drink", that the Messiah was at that time speaking of the Holy Spirit, and that He had not yet been given.⁴ Again in the Gospel of John, in the Lord's last discourse on the night before the Passion, it is indicated that the Spirit was yet to come.⁵ The last words of the Messiah before the Passion, then, were of the Other Paraclete who would come. It followed that during the first interview after the Lord's resurrection a foretaste of the promised outpouring came; and on the Spirit-flooding day of Pentecost a new era of the Presence and Power of God began in human history.

The Easter gift of insufflation.--The disciples' acquaintance and experience of the Spirit before Pentecost is thought by Swete to have been partial and incomplete but nevertheless meaningful and anticipatory.

The Lord's words in John 14:17 are translated by Swete to read, "Ye know Him for He is not only among you but within you already; your knowledge is based on an experience already begun."⁶ The Spirit "with them" dwelt among them "in the Person of Christ, who had been baptized with the Holy Ghost, and from whom the fullness of the Spirit overflowed in words and acts of grace."⁷ But the Spirit "in them", though not yet in fullness, was

²Ibid., p. 303.

³Ibid., p. 42.

⁴Ibid., pp. 143-145.

⁵Ibid., p. 148.

⁶HBS, The Last Discourse and Prayer, p. 43.

imparting the spiritual life and power which made it possible for them to respond in degree to the teaching of Christ. They knew the indwelling of the Spirit by experience. This One, they were soon to know in another sense as the "other Paraclete, the Spirit of the truth."⁸

When Christ appeared in the midst of His disciples on "Easter night" His first interview dealt with the fact of the gift of the Spirit from the point of view of "sacramental insufflation."⁹ The recently risen Lord, who had been sent into the world, was now sending His disciples, His Church, into the world. He had been conceived by the Spirit, baptized with the Spirit, and had completed His work on earth in the power of the Spirit. In order for the Church to do her work she also must be Spirit born, Spirit baptized, and Spirit enabled. Therefore on Easter night the Lord breathed on His disciples and said to them, "Receive the Holy Ghost." (John 20:22)¹⁰

In interpreting this passage in the Gospel of John, Dr. Swete attempts to make clear that John is not recalling the Pentecostal effusion. The communication of the Spirit by the Resurrection of Christ to the disciples is viewed in analogical relation to the breathing of life into man in creation, and to the quickening Power of the resurrection. Swete reasons thus:

The beloved disciple, it may be inferred, wishes to teach that this breathing on the part of the risen Christ is analogous to the Divine breathing which inspired human nature with a life higher than that of the mere animal. The first Adam was made by the Breath of God a living soul; the last Adam, the Lord from heaven, became by His resurrection a life-giving spirit, able to breathe into His fellowmen the very breath of life. Of the exercise of this new prerogative the act of breathing on the assembly was the outward, visible sign; the sacrament of an inward, spiritual quickening. The coming of the Holy Spirit, the Breath of the Divine Life, was to bring new vitality to these timid, nerveless men, fitting them for their great mission to the world.¹¹

⁸ Ibid., p. 44.

⁹ HBS, The Holy Spirit in the New Testament, pp. 164, 1

¹⁰ HBS, The Appearances of our Lord,

¹¹ Ibid., pp. 33, 34.

In his article on the Holy Spirit in Hastings' Dictionary Swete makes this statement:

On the night that followed the Resurrection Christ communicated the Spirit to the apostles (Jn 20:22). The act which accompanied the gift clearly looks back on Genesis 2:7; a new spirit was breathed into humanity by the risen Lord. He began with the apostles, quickening them by communicating His own Spirit, that they might be prepared to carry on His work. The gift 'answers to the power of the Resurrection': it is primarily the quickening of the spiritual life of the apostles but it is conferred with special reference to the work which lies before them . . . The apostles received on Easter night the first-fruits of the new life of the Spirit secured to the Church by the Lord's Resurrection, and were thus consecrated and endowed for their great ministry.¹²

From this statement it appears that the Spirit Himself is communicated and that some actual endowment of life and power of the Spirit was given at the moment of insufflation.

Yet in another statement Swete seems to make the gift potential rather than actual. In The Holy Spirit in the New Testament the Scriptural words "take Holy Spirit" are interpreted by Swete to mean that it is not the Person of the Paraclete that is communicated but rather the inspiration of His life. Here the conception of the Church, as represented by the disciples, is that of a yet inanimate body and is at this time given life only, with endowment of power to follow at Pentecost.¹³ Swete explains:

. . . the Easter gift was specially connected with the future work of the Body of Christ. Its realization was therefore to be expected not in any immediate quickening or endowing of the Eleven and their company, of which in fact there are but few traces in the history of the forty days between the Resurrection and Ascension, but rather in that which manifested itself after the Pentecost, as their great task opened gradually before them. For the moment, therefore, the gift was potential rather than actual; it became an actuality when

¹²HBS, "Holy Spirit," Hastings' Dictionary, p. 407.

¹³HBS, The Holy Spirit in the New Testament, pp. 165, 166.

the Church began to remit and retain sins; with the need of quickening the quickening which had been assured was experienced. But when it came, at Pentecost or afterwards, it came in virtue of the Resurrection of the Lord and His sacramental insufflation. It had been in the possession of the Church from the moment that the Risen Lord breathed into her the Breath of Life, although before the Pentecost she was scarcely conscious of her new powers, and even after the Pentecost realized them only by degrees.¹⁴

When a comparison is made between the two seemingly divergent statements it is noted that they were written nine years apart and that the later statement suggests a shift in interpretation and emphasis. In the earlier statement Swete sees the insufflation word of command as also a word of power somehow individually, as well as sacramentally, affecting the disciples. In the later statement the individual experience of the quickening of the disciples at the time of the insufflation is virtually denied. The whole experience is reinterpreted in a symbolical and proleptic sense potentially to include the whole Church of the future. The reinterpretation makes the disciples' reception of the Easter gift as only sacramental and representative.

The Pentecostal gift of effusion. --When the Holy Spirit became immanent in the Sacred Humanity of Christ the ultimate purpose was that He would be communicated through Christ to man. That is to say that Christ was primarily baptized with the Spirit in order that He might baptize the world with the Spirit.¹⁵

As the end of Christ's ministry approached and the effusion of Pentecost drew near He spoke more plainly of the Spirit, emphasizing that the Spirit would be given to the disciples collectively.¹⁶ As His own individual baptism

¹⁴Ibid., pp. 167, 168. ¹⁵HBS, "Holy Spirit," Hastings' Dictionary, p. 406.

¹⁶HBS, The Holy Spirit in the New Testament, p. 306.

had been followed by His ministry, so the baptism of the Church was to be preparatory for her ministry. The Church could only fulfill her mission in the power of the Spirit of God.¹⁷

At His ascension, Christ, in His humanity perfected by suffering and victorious over death, took His place at the right hand of the Father, and "as the righteous, victorious Head of the Church He received for her the promised gift of the Spirit by which the members are to be in due course brought to the glory of their Head."¹⁸

The interval of "not many days" before the sending of the Gift of the Spirit was not due to a delay in the glorification of Christ, but rather to give time for the Church to be spiritually prepared by prayer, and to take communication advantage of the pilgrims who would fill Jerusalem at Pentecost.¹⁹

At the end of the "many days", on the day of Pentecost the Spirit came and baptized the Apostles and those with them. As to the exact time of Pentecost Swete is not particularly dogmatic but he favours Sunday, "the Lord's day", for a symbolic reason. He finds ambiguity in Luke's words translated "when the day of Pentecost was being fulfilled", in that it allows the phrase to refer to the fact that the day was "in progress", or "close at hand", or that it "had almost come". In any event Swete believes that Pentecost fell on the weekly Lord's day. He argues this on the ground that if the crucifixion took place on Friday, Nisan 14, and the resurrection on the day of the Passover-Sheaf on Sunday, Nisan 16, then Pentecost would also fall on the first day of the week. With this in mind, Dr. Swete brings in the resurrection theme by saying that "Sunday commemorates both the Lord's victory over death and the Spirit's entrance upon its work of giving life."²⁰

¹⁷Ibid., pp. 65, 66. ¹⁸Ibid., pp. 374, 375.

¹⁹Ibid. ²⁰Ibid., pp. 68, 69.

As it was at Christ's baptism when the Spirit's descent was accompanied by observable signs, so at the coming of the Spirit at Pentecost. The wind in the ear, and the tongues of flame visible to the eye were significant to the senses of those involved in the experience. The Lord had explained the wind to Nicodemus; and fire would remind the disciples of the Baptist's prediction. Even the filling of the house could be seen as the symbol for the new life filling the world, and the fire distributed to each one severally, would all say that the gift was for the whole body and for each member.²¹

Considering all the signs at Pentecost, including the speaking in tongues, the important thing to Swete is that the disciples knew and confessed that they were under the influence of a new force, the promised Paraclete, and that this Paraclete was for all the Lord's people.²² And of further importance is the fact that this new manifestation of the Spirit is different in both degree and kind than that before the Incarnation and Ascension of Christ in that the Spirit is now immanent in the Church. Even as the Son came to unite Himself to human nature, the Spirit came to inhabit; and as the Son came to tabernacle amongst men, the Spirit came to dwell in them.²³

The Spirit as Presence and Power within the Church

In the coming of the Spirit on the day of Pentecost the world received both visible and audible evidence that Christ had been received and exalted at the right hand of God.²⁴ A further question remained as to what the Church could gain by exchanging the visible presence of the Christ for the invisible fellowship of His Spirit.²⁵ Dr. Swete's historical and theological approach

²¹HBS, "Holy Spirit," Hastings' Dictionary, p. 407.

²²HBS, The Holy Spirit in the New Testament, p. 75.

²³HBS, "Holy Spirit," Hastings' Dictionary, p. 407.

²⁴HBS, The Ascended Christ, p. 56.

²⁵HBS, The Holy Spirit in the New Testament, p. 157.

to an answer to this question is outlined in these words:

The Baptism of the Spirit had begun, to continue so long as the Incarnate Son is with the Father. For the presence of the Spirit with the Church is the complement of the presence of the Son in heaven, a 'vicarious power' which fills the place of the absent Lord and makes Him spiritually present with us, and by which He speaks and teaches to the end of time.²⁶

This section reflects Swete's analysis of the experience of the "complementary Presence" and "vicarious Power" of the Holy Spirit in the Church since Pentecost.

The complementary Presence of the Spirit within the Church. --The

Incarnation opened new communications between the Word of God and the world when under conditions of human life the Word revealed both Himself and the Father. When Christ came He spoke words in ways they had never been spoken before, and He did works which no one had previously done. As the Word of God He was therefore seen and heard, and even held intimate fellowship with the few disciples who were His close companions. But, according to Swete, there was no fellowship in the deepest and Divine sense until after the Lord's ascension. "Spiritual fellowship began when bodily contact ceased . . . Communion with Jesus Christ began when His Spirit came to abide with His Church forever."²⁷

Christ had told His disciples, "I will pray the Father, and He shall give you another Paraclete to be with you forever." (John 14:16) These words of promise were not merely pointing to a new operation of divine power in man similar to the operation of the Spirit in man before Pentecost; nor did they speak of the Spirit's precise ministry in the life of the Messiah as being shared and perpetuated in the lives of the Disciples. The Spirit's mission would be intimately and deeply personal to the disciples and the Church in the way of

²⁶HBS, The Ascended Christ, p. 56.

²⁷HBS, The Holy Catholic Church: The Communion of Saints, p. 176

fellowship, presence, and indwelling. The Spirit would come as Person distinct from the Son or the Father, but nevertheless the content of His fellowship, presence, and indwelling would be Christ. The Holy Spirit was to be Christ's substitute and representative on earth.²⁸ In fact, "so completely would the other Paraclete take up and carry on the work of the first that His coming would be a return of Christ Himself to the orphaned Church."²⁹

The disciples and the company assembled in the upper room at Pentecost represented the future Church.³⁰ The visible Lord had ascended into heaven to be glorified and to send the invisible Paraclete into their midst to be His presence. In what happened to this gathered group on Pentecost Swete sees the fulfilment of the Lord's promise in His last discourse. Then, to show how the future Church benefits from the upper room experience Swete uses an earlier statement of Christ from Matthew 18:20, "For where two or three are gathered together in my name, there am I in the midst of them." Commenting on this Swete says:

The promise is still to the Church, not to the individual; that its fulfilment may be claimed, there must be at least two disciples acting in Christian fellowship, and thus representing the whole body. But this minimum congregation is assured of Christ's presence as well as the largest congregation; for the purposes of common prayer it possesses the privileges of the body, provided that it be gathered in Christ's name. Christ's 'there am I' necessarily involves the coming of the Spirit . . . Only when the Spirit had been sent from the Father in the Son's Name did it become possible for the Lord to be in the midst of every congregation of His church . . . 31

The Lord's presence by His Spirit "in the midst of every congregation of

²⁸HBS, "Holy Spirit," Hastings' Dictionary, p. 408.

²⁹HBS, The Last Discourse, p. 45.

³⁰HBS, The Holy Spirit in the New Testament, p. 148.

³¹HBS, The Teaching of our Lord, pp. 87-89.

His Church" is for its dynamic participation in Him.³² Jesus had said to the disciples "Yet a little while and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you." (John 14:19, 20) When the Incarnate Christ ascended to the Father He passed into a wholly spiritual life. The counterpart of this life is in the life of the Spirit given to the Church at Pentecost.³³ Swete comments:

In the coming life of the Spirit they, if not the world, would realize more and more the perfect union of the Father and the Son and their own union with the Incarnate Son through His Spirit in them and their life in Him.³⁴

The direction of Swete's thinking here seems to be toward describing an experience in which the Church participates in the Divine Life in increasing degree as she lives in the Spirit. Somewhat corollary to this idea, however, is Swete's conception that Christian congregations collectively, and members individually, become a holy place, a sanctuary for the Divine Spirit's presence.³⁵ This suggests that in one sense the Church lives in the Spirit and in another sense the Spirit lives within the Church.

The one point which Dr. Swete stresses continually in writing of the presence of the Spirit within the Church is the permanence of that presence. The Spirit cannot be put to death, Swete says, nor is He to return to the Father after only a short sojourn on earth. He has come to stay.³⁶ The manifestations of the Spirit may vary from time to time according to the needs of the Church and individuals, but "the Day of Pentecost was the beginning of a Divine economy which is to continue to the end of the age."³⁷

³²HBS, The Ascended Christ, p. 72.

³³HBS, The Holy Spirit in the New Testament, p. 152.

³⁴Ibid.

³⁵Ibid., p. 181.

³⁶HBS, The Last Discourse, p. 40.

³⁷HBS, The Holy Spirit in the New Testament, p. 83.

The history of the post-Pentecostal Church has answered the original question of why the ministry and presence of the Spirit is more profitable to the Church than the personal ministry of the Lord. The Spirit is not limited to a small group of individuals living in a small geographical area in a single generation. He is present and available to all believers every year to the end of time. And in gaining the presence of the Holy Spirit the Church has not lost the presence of Christ. He comes "wherever His Spirit comes, and through the Spirit lives and works in us, and is one with us, and makes us one with Himself in the unity of the spiritual life."³⁸

The vicarious Power of the Spirit within the Church. --It is the stated conviction of Dr. Swete that the Lord foresaw and laid the foundations of the Church. During His life on earth the Lord gathered a body of disciples around Him and out of the body took a beginning ministry. He instituted two great sacraments, the one to admit believers into membership, and the other to form a bond of union between the members. It was this "Church" which the Lord continued to build after His ascension by the Presence and Power of the Spirit.³⁹

As the idea of the Church came later to the mind of the Apostle Paul he acknowledged the Church as a body which the Spirit animates and unites for vitality and permanence.⁴⁰ To the whole body of the Church, then, belongs the fullness of spiritual powers and gifts,⁴¹ and it is the joint participation by the Church in the powers and gifts of the Spirit which constitutes the bond of unity and communion between the members of the body;⁴² and by which the Church

³⁸HBS, The Last Discourse, pp. 115, 116.

³⁹HBS, The Holy Catholic Church, pp. 6, 7.

⁴⁰HBS, The Holy Spirit in the New Testament, p. 311.

⁴¹HBS, The Apocalypse of St. John, p. clxiv.

⁴²HBS, The Holy Spirit in the New Testament, p. 229.

carries on her ministry and the enrichment of the Christian life.⁴³

Looking first at the relationship of the Holy Spirit to the ministry of the Church, it is clear that Swete sees the Church described in Scripture not only as a Sanctuary of the Spirit, but also a Priesthood. That is to say that each believer is consecrated to Christian priesthood when he is baptized and receives the Spirit of Christ by the laying on of hands. But within this more general priesthood are special ministries, in particular the Christian ministry; and it is to this ministry Swete especially ascribes the designation "a ministry of the Spirit."⁴⁴

The ministry of the primitive Church, which was directly concerned with spiritual matters, included the work of the apostles, prophets, and evangelists. Inferior to these in rank, but nevertheless significant in the Church, were the ministries of the teachers, helps, and governments. The ministry of the former group was recognized as notably charismatic for the building up of the Church and the converting of unbelievers under the unction and power of the Spirit, while the ministry of the inferior group was more generally performed under a "spirit of power and love and discipline" for ruling and guiding the beginning churches.⁴⁵

Since the end of the Apostolic age there are three orders of the regular ministry, as recognized by Swete, viz., the diaconate, the presbyterate, and the episcopate. Since these are ordained to serve in the "house of God . . . the congregation of the living God" as officers in this most spiritual body, their work requires a special endowment of the Holy Spirit even as it was required in the ministry of the primitive Church. Thus it is that in the Western churches ordinations to any of the three orders, or in the Anglican church at the ordination of priests and the consecration of Bishops, the Accipe Spiritum sanctum

⁴³Ibid., p. 183.

⁴⁴Ibid., pp. 317-319.

⁴⁵Ibid., pp. 319-323.

is used along with the invocation hymn Veni Creator Spiritus.⁴⁶

The Christian ministry, as a ministry of the Spirit, is "from the Spirit who dwelling in the Body of Christ, makes His presence felt in the acts and words of those who fulfill its work."⁴⁷ The emphasis here is the work of the Spirit acting through the appointed ministry of the Church as they perform their spiritual work.

Swete especially, though briefly, mentions the administering of the sacraments as a prime example of how the Spirit works through the ministry. In New Testament times when the rite of baptism was performed by the minister, and was completed by the laying on of hands, there was an outward and visible sign of the Spirit's presence which noted an inward and spiritual power. Later Christian experience took this sign seriously and worked it into a doctrine of baptismal grace.⁴⁸ Also when the ministers of the Church bless the cup of wine and the cake of bread these become to the communicant a participation in the Body of Christ because the intervening Spirit makes the material substances and the human acts effective.⁴⁹

To further note the extent of the Spirit's work through the ministry Swete makes this statement:

The Spirit of Christ is with us, and His Spirit makes valid every word spoken, every Sacrament ministered, every work of faith and labour of love by which the Church represents Christ to men . . . Thus, in the Catholic Church, no baptism or confirmation is ministered, no Eucharist celebrated, no absolution given, no sermon preached, no pastoral work done, no Orders conferred, but by authority, which has come mediately through the Bishops, but ultimately from Christ, by His Spirit.⁵⁰

Concerning the further relation of the Spirit to the enrichment of the

⁴⁶Ibid., pp. 323, 324.

⁴⁷Ibid., p. 327.

⁴⁸Ibid., p. 324.

⁴⁹Ibid., p. 325.

⁵⁰HBS, The Holy Catholic Church, pp. 113, 114.

Christian life, the discussion turns from the work of the Spirit through the ministry to the presence of the Spirit in the Church as the Giver of spiritual gifts.

Speaking of the gifts as a whole Swete observes that (1) the power of the Divine Spirit is given to each believer in some measure to supply the need of his office or condition of life may require;⁵¹ (2) though all have been made to drink of the same Spirit all do not have the same gifts or the same work, and therefore it is the all knowing Spirit who divides the gifts according to His own will as well as according to each individual's personal gifts or official position in the Church;⁵² and (3) some of the gifts of the Spirit either ceased or are held in suspense to be manifested only on rare occasions.⁵³

Speaking more specifically of the nine gifts, or manifestations, of the Spirit enumerated in I Corinthians 12, Swete marks the order and significance of these gifts as follows:

The first two are endowments of the Christian teacher which are rarely found in the same individual; one is distinguished by his insight into Divine mysteries, another by the intellectual breadth or acuteness which creates a scientific theology. The next three belong to the thaumaturgic side of early Christianity, the faith which could move mountains, the therapeutic powers over disease which some believers exhibited and are said still to exhibit, the working of physical signs and wonders. Lastly, we have two pairs of spiritual gifts which were perhaps the most widely exercised: prophecy, with its cognate power of distinguishing the true prophet from the false, and 'glossolaly,' with its necessary accompaniment, ability to interpret 'tongues' for the benefit of the Church.⁵⁴

⁵¹HBS, The Holy Spirit in the New Testament, p. 109.

⁵²HBS, The Holy Catholic Church, pp. 73, 74.

⁵³HBS, The Forgiveness of Sins, (London: Macmillan and Co., 1916), pp. 184, 185.

⁵⁴HBS, The Holy Spirit in the New Testament, p. 185.

Examining each of these Swete sees with Paul the consistency of unity in diversity in the exercise of the gifts. He especially notes the difference in purpose of each gift, the arrangement in the "orderly sequence of a descending scale", and the temporary relevance of the gifts in relation to the permanent gifts of faith, hope, and love.⁵⁵

The gift of tongues and the gift of prophecy are singled out by Swete for special consideration.

In the Appendix of The Holy Spirit in the New Testament Swete brings together all of the New Testament evidence on the gift of tongues and draws his conclusions from his exegesis. These conclusions essentially reflect his thinking on the gift of tongues as found scattered in the rest of his writings. At Pentecost the tongues are attributed to the work of the Holy Spirit on and in the believers. The various kinds of tongues at Pentecost were not the native tongues of the speakers. In fact it is not explicit in the Acts record that the speakers actually spoke in the tongues of the cosmopolitan crowd; it would appear that the hearers subjectively interpreted what they thought was objective fact.⁵⁶ More significant is that the basic purpose of the gift at Pentecost was to demonstrate the reality of the heavenly gift of the Spirit and to symbolize "the vanishing of racial distinctions before the progress of a catholic Church."⁵⁷ At Corinth, and in Paul's own experience, tongues were not intelligible unless they were interpreted, nor did they have intelligent meaning to the one who thus spoke. From the first letter to the Corinthians it seems clear that the tongues in the Corinthian church were unknown to any language in contemporary use. Nevertheless they did appear to stimulate toward fellowship with God and personal edification. The interpretation of these tongues was a gift of the Spirit as well, and unattainable by personal effort. The tongues at Corinth

⁵⁵Ibid., pp. 186, 187.

⁵⁶Ibid., pp. 380, 381.

⁵⁷Ibid., p. 74.

were a warning to non-believers that the Church possibly had Divine Power, therefore an unwise use of the power could lead heathen hearers to reject God and in turn be suspicious of drunkenness or madness in the speakers. While Paul restricted the public use of the Corinthian manifestation he did not forbid it. He did minimize it by placing it last in the list of spiritual powers, and by noting its temporary nature.⁵⁸ Swete summarizes his whole argument by saying:

On the whole it may be gathered that the gift of tongues was a manifestation of the Spirit conditioned by the circumstances of the first age, and experienced chiefly on occasions of strong excitement such as those described in the Acts, or by communities such as the Church at Corinth, which had been recently brought out of heathenism and lived in an environment unfavourable to the normal development of the Christian life. The spiritual element in the primitive glossolalia lay not in the strange utterances themselves, but in the elevation of heart and mind by which men were enabled to 'magnify God,' to 'speak mysteries,' to 'pray in the Spirit' and 'sing in the Spirit,' even at moments when the understanding was unfruitful, and the tongue refused to utter intelligible sounds.⁵⁹

Also, in the Appendix of The Holy Spirit in the New Testament is Swete's conception of the Gift of Prophecy as one of the gifts bestowed upon the Church by the Holy Spirit. The purpose of the Gift of Prophecy was to bear witness to Jesus Christ in the early Church, or in the selection of its ministers. But as the Church grew in knowledge and faith and bore more of its witness through the regular ministry and the believers, the place of the prophet was partially taken over. In the primitive Church the gift was not universal but it was widely exercised. The Gentile churches tended to discount the gift, but by the end of the first Christian century the prophets in the Church comprised its teaching ministry, and were the most influential members of the Body. There were, however, limitations connected with the

⁵⁸Ibid., pp. 380-382.

⁵⁹Ibid., p. 382.

gift because of the spiritual limitations of the prophet himself. Seemingly alone responsible for the use of the gift, for "the Spirits of the prophets are subject to the prophets," there was always the possibility that weakness in the spiritual experience of the prophet could produce distortion and even disobedience in terms of presenting the messages received. The only tests available as to the truths uttered by those with the gift were those applied by the members of the Body who possessed the gift of discernment. It is clear that Christian prophecy is a spiritual power requiring a spiritual man.⁶⁰

The spiritual gifts mentioned by Paul in Ephesians 4 are represented by Swete to have affinity with other spiritual gifts but having characteristics of their own. The gifts in Ephesians 4 are those which the ascended Lord gave to perfect the Church in Him. The Gifts of apostleship and prophecy listed in this passage were unique for Paul and the leading teachers in the primitive Church towards their receiving special insight into God's great purpose for a catholic mission. This manifestation of the gifts exceeded that of the prophets of the older covenant, and it was manifest to a less extent and at a lower level of thinking in the lives of the "non-official" members of the Church. Even the ecstatic forms of revelation which Paul experienced on other occasions are not referred to in Ephesians because, states Swete, "the high level of thought mentioned throughout this Epistle does not lend itself to a reference to the lower charismatic gifts."⁶¹

The material now brought together in this section serves to amplify one of Swete's theses on the doctrine of the Spirit, that the vicarious presence and power of the Holy Spirit is the bond of unity and vitality in the Christian Church, whether congregational or catholic. "From the exalted head the life of the Spirit flows down into all the members; there is vitality and there is growth

⁶⁰Ibid., pp. 376-379.

⁶¹Ibid., pp. 237, 238.

in every part which is in real union with the Lord, and in the body as a whole."⁶²

The Spirit as Prophet and Teacher within the Church

In the days of His flesh Christ was pre-eminently Prophet. He was known as Prophet, and He accepted the title. The very nature of His work and teaching was prophetic in the fullness of power and Divine authority. But at the time of His Passion he had left nothing of His teaching in writing, and it seemed painfully obvious to His disciples that all that would be left when He was gone would be "an uncertain memory, preserved by a group of loyal but imperfectly taught followers."⁶³

On the last night before His death this greatest of all prophets and teachers of Israel made the following statement:

These things have I spoken unto you while abiding with you; but the Paraclete, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all things that I said unto you. When he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come.⁶⁴

From this definitive statement preserved in Scripture, and from the cognate passages in the same farewell discourse, Dr. Swete discusses the office and work of the Spirit as Prophet and Teacher within the Church.

As an important beginning point in his argument Swete seeks to make it clear that the Spirit is not the Prophet of the present dispensation, but that according to His promise Christ is still present, still teaching, and still the Prophet of the Church. This is possible because in the nature of the

⁶²Ibid., p. 311.

⁶³HBS, The Ascended Christ, p. 53.

⁶⁴Quoted by Swete in The Ascended Christ, pp. 54, 55 from John 14 and 16, RV.

Trinity "though the Spirit is another Paraclete, and not identical with the Son, yet in the mysterious life of God the acts and words of each Person of the Holy Trinity are those of the Three, and the Spirit of the Son, as the Teacher of truth, is not to be distinguished from the Son whose Spirit He is."⁶⁵ That the Spirit comes to glorify the Son and not to supersede Him seems further evident to Swete in the intensified Christology in the Epistles of the New Testament.⁶⁶ And the fact is also observed by Swete in the history of the Church, and in the lives of individual Christians. By this Swete means that the spiritual life of the Church, and its individual members, is meaningful only in relation to the conditions imposed by Christ. To meet these conditions requires a continuing presentation and interpretation of Christ's own Person and work beyond the time of His Incarnate life. Therefore the Spirit is not to present or to teach Himself but the Christ.⁶⁷

The teaching of the Lord during His earthly ministry had a completeness of its own in that it gave all the fundamentals of Christian thought;⁶⁸ but it was only preliminary to what Swete terms a greater, fuller, and more satisfactory prophecy than anything Christ had previously uttered.⁶⁹ Jesus told His disciples, "I have yet many things to say to you but ye cannot bear them now . . . when the Spirit of truth is come He will guide you into all truth." (John 16:12, 13). The Son had come to reveal and glorify the Father but the capacity of His followers was so limited that neither His Person nor His work were intelligible to their understanding. Since the Son was only partially understood, the Spirit was sent to reveal the Son. "As a teacher the Paraclete would extend the scope of our Lord's earthly ministry without abandoning any

⁶⁵ HBS, The Ascended Christ, p. 55.

⁶⁷ Ibid., pp. 151, 152.

⁶⁹ HBS, The Ascended Christ, p. 53.

⁶⁶ HBS, The Teaching of our Lord, p. 151.

⁶⁸ HBS, The Last Discourse, p. 123.

part of the ground that Christ had occupied."⁷⁰ So it is in the Spirit taught Church the prophetic office of the Ascended Christ continues in power.⁷¹

The Spirit who had spoken in times past by the prophets came at Pentecost to speak in the name of the Son. It is His ongoing work in this new and representing capacity that to Swete's thinking completely delimits the rationale and subject matter of His teaching.

It was the express promise of the Lord that the Spirit would teach the Church "all things." This of course did not mean universal knowledge, but all that is within "the sphere of spiritual truth."⁷² With Christ as the center and circumference of this sphere, the Spirit was sent to present this Christ in the fullness of His Person and teaching. Swete reiterates, however, that all of this presupposes the ultimate purpose of the Spirit's teaching, that of revealing the Father by revealing the Son.⁷³

Because the Spirit's teaching was to be in Christ's name, it was made clear that the Spirit would follow in the lines of Christ's teaching. The Lord had promised the disciples that the substance, if not the words, of His teaching would be brought to their memory by the Spirit.⁷⁴ The hour came when the Spirit came and recalled the Lord's words, but with a difference. These personal recollections which became a part of the four Gospels were more than a mere recovery of parables, of questions and answers, or of commands and promises. All of this came back to the Apostles with a new emphasis and meaning which became the basis of the Apostle's further teaching and "the nucleus of that great stream of Christian tradition which has moulded Christian belief and practice from their time to our own."⁷⁵ By new emphasis Swete means that

⁷⁰HBS, The Holy Spirit in the New Testament, p. 153.

⁷¹HBS, The Ascended Christ, p. 57.

⁷²HBS, The Holy Spirit in the New Testament, p. 153.

⁷³Ibid., p. 164.

⁷⁴Ibid., p. 154.

⁷⁵Ibid.

the Spirit's teaching would be wider and fuller than the original teaching of Jesus. The Spirit would bring back the teaching of Jesus to the memory of the disciples with new vividness and force by filling in the Master's outlines.⁷⁶ Christ had taught the disciples much about the Father but by comparison it was only proverb and parable in terms of what was to be communicated after the ascension of the Incarnate Christ.⁷⁷ Concerning this continuing and deeper interpretation of the Father by the Son and through the Spirit, Swete says:

When the Son had returned in His perfected manhood to the Father He would report to His brethren what He found in that infinite Source of truth. His Spirit, fresh from the presence of the Very Truth, would announce to the hearts of believers more than words can utter, with a plainness, a directness, a freedom of speech which Jesus Himself, when on earth, could not use.⁷⁸

In Swete's interpretation of the Lord's promises concerning the Spirit's mission this teaching office of the Spirit is assuredly not limited to the first disciples, for beyond the fulfilment of the Apostolic age it is seen as operative in each succeeding age of the Church.⁷⁹

In some sense, then, it was a new Christ that the Church came to know after Pentecost, for He was placed in a new light.⁸⁰ In the Synoptic Gospels, for example, little is said about Christ's relation to the Father, or the actual purpose of His life, death, and resurrection.⁸⁰ A fuller revelation of His work and Person came in the Fourth Gospel, and in the Epistles of Paul, Peter, and John.⁸¹

The promise of the Spirit's progressive teaching includes all of the Apostolic writings, and all of the revelations of the Christian prophets, but it must include as well the ongoing experience of the Church in her being

⁷⁶HBS, The Last Discourse, p. 58. ⁷⁷Ibid., p. 144.

⁷⁸Ibid., pp. 144, 145. ⁷⁹Ibid.

⁸⁰HBS, "The Religious Value of the Bible," Essays on Biblical Questions, pp. 554, 555.

⁸¹HBS, The Holy Spirit in the New Testament, p. 313.

taught and in her apprehending of truth.⁸² In the carrying forward of the revelation of Christ to its completion the Spirit will bring to the remembrance of the continuing Church all that the Lord said, and will continue to interpret it toward the solution of the problems of the faith.⁸³ In addition to this, the Lord also promised that the Spirit would "declare the coming things." This promise, according to Swete, includes the unfolding in thought and experience of the things of the spiritual life in the dispensation of the Spirit, to be continuous from Pentecost to the Second Coming; and the unfolding of the future to the time when God shall be all in all.⁸⁴ Describing the whole process in a little more detail Dr. Swete writes:

The gift belongs to the whole Body of Christ, and it is converted into actuality by the gradual, age-long leading of the Spirit of Christ which dwells in the Body. It is a leading by which each age of the Church is brought, according to its measure, towards the fulness of the truth. Doubtless the Apostolic age was remarkable for the clearness of vision with which it was enabled to deliver to the Church once for all the essentials of Christian faith and life. But other ages have worked out with great success some particular doctrines of the faith, as the fourth and fifth centuries developed for all time the Christology of Catholic Christendom and the sixteenth century endeavoured to resuscitate St. Paul's great doctrine of Justification by faith. Nor need we doubt that our own age is being led through many hitherto untried ways to the recovery of lost truths or to the formulation of truths which have hitherto been recognized or expressed only in part. We may be assured that no age, no teacher, has ever grasped all the truth with such completeness that nothing is left for the Spirit of Christ to teach, or for the Church to learn.⁸⁵

As concrete evidence of the continual teaching of the Church by the Spirit, Swete offers the interpretation of Christ that has been carried forward by the witness of the Church since the end of the Apostolic age "in the formulation

⁸² Ibid., p. 163.

⁸³ HBS, The Teaching of Christ, pp. 34, 35.

⁸⁴ HBS, The Holy Spirit in the New Testament, p. 163.

⁸⁵ HBS, The Ascended Christ, pp. 59, 60.

of Creeds, and the evolution of the manifold types of Christian life."⁸⁶ In another essay Swete points to the preaching of the Church, the thoughts and words of the great Christian teachers, and the witness of the saints in their lives and spoken testimony, as further evidence of the dynamic process.⁸⁷

In his discussion of the progressive enlightenment of the Church by the Spirit Swete comes logically and historically to the Church in his own day. He first commends the study of Church history as important in the Church towards understanding the principles and institutions which began under the Spirit in the primitive Church, and which have been generally accepted by the Church of the Reformation period. He warns against abandoning these truths because to do so is to cast doubt on the presence of the Spirit in the Church.⁸⁸ Swete insists on looking back as he looks at the present, in order to stress the notion of historical continuity of the life of the indwelling Spirit in the Church, which to deny would bring serious loss to the Church and possible disaster.⁸⁹

As for the Church of the present, Swete feels assured that the attaining of the whole truth of God was guaranteed at Pentecost, but is achieved in reality only under the terms in which it is communicated.⁹⁰ It must be understood that the teaching method of the Spirit is not to give truth in compelling dogmatic form, but to guide and teach by suggestion.⁹¹ It must also be understood that the Spirit does not give all truth at once, and does not arbitrarily guard the Church from error as truth is assimilated.⁹² With these principles in mind Swete says of the contemporary Church:

⁸⁶HBS, The Holy Spirit in the New Testament, p. 313.

⁸⁷HBS, The Last Discourse, p. 131.

⁸⁸HBS, Essays on the Early History of the Church and Ministry (London: Macmillan and Co., 1918), p. xvii.

⁸⁹HBS, The Ancient Creeds in Modern Life, pp. 16, 17.

⁹⁰HBS, The Holy Catholic Church, pp. 57, 58. ⁹¹HBS, The Last Discourse, p. 124.

⁹²HBS, The Holy Catholic Church, pp. 57, 58.

The Divine Teacher is always with her, and the teaching in itself is complete, although its assimilation by human thought and in human life is progressive, and at times, even for long periods of time, may seem to recede. In the abiding presence of the Paraclete the Body of Christ possesses the fullness of the truth, even in an age when it is least able to understand or to interpret His teaching. But advance in spiritual knowledge depends upon the Church herself; it is as she follows her Guide and learns His lessons of truth that she attains to fuller measures of Divine illumination.⁹³

As for the Church of the future the perpetual teaching of the Holy Spirit will be such that past progress is only prologue to what lies ahead in the attaining of truth. Under the Spirit the Church moves toward ultimate truth making profitable use of her own experience and mistakes, and accepting truth from all disciplines and discoveries, including any valid criticism of the Scriptures themselves.⁹⁴ Since all truth is one and it is the Spirit who reveals it, the Church can accept and abandon positions and interpretations as deemed required in adapting her expression of truth to arising needs.⁹⁵

As long as the Church is in existence the Spirit is at work guiding her into the whole of truth. No more complete revelation of Christ is to take the place of that which the Spirit gradually unfolds to the Church and to individuals. The Spirit declares to the Church the truth the Church is to declare to the world concerning the "whole mystery of Christ--the doctrine, the sacraments, the life of the Body of Christ."⁹⁶

Therefore, Swete concludes:

In such ways as these the Ascended Christ still fulfills the office of Prophet, and fulfills it far more effectually and widely than was possible in the days of His flesh...It is the same Christ who speaks, but He speaks now by the Spirit, and the voice of the Spirit reaches further and can teach more than the human voice of the greatest of masters. So the spiritual teaching of our race will be carried forward, till our

⁹³HBS, The Holy Spirit in the New Testament, p. 315.

⁹⁴HBS, The Ancient Creeds in Modern Life, p. 27.

⁹⁵HBS, The Ancient Creeds in Modern Life, p. 27.

⁹⁶HBS, The Last Discourse, pp. 125-128.

Prophet returns, and takes up again in the ages to come that revelation of the Father in His own Person which He began when He dwelt among us in the days before the Cross.⁹⁷

The Spirit as Preserver and Perfecter within the Church

The term "Paraclete" is categorically expounded by Dr. Swete to encompass each of the functions of the Holy Spirit in His mission within the Church. Swete's conceptions of the Paraclete as Presence, Power, and Prophet in the Church having been discussed in the previous sections of this chapter, there remains for consideration what he designates as the first and most obvious function of the Paraclete, that of Advocate;⁹⁸ and also what is termed by him as the final purpose of the coming of the Paraclete, that of perfecting the Body of Christ.⁹⁹ The discussion of these two functions has been reserved until now because Swete's exposition of them appears to be dependent on prior explanation of the other offices of the Spirit.

The office of "Advocate" translates also into "Intercessor", "Counsellor", "Instructor", "Protector", or "Comforter", as the needs of the Church may require. Each of these is variously described in Swete's statements on this aspect of the doctrine of the Spirit. In an attempt to bring the scattered parts of his discussion of the primary term "Advocate" into a meaningful whole, a more omnibus term "Preserver" is arbitrarily used here. The term "Perfecter" remains constant.

The Spirit as Preserver. --Beginning with the most general application of the term "Paraclete", since Swete begins here, the term designates one who is

⁹⁷HBS, The Ascended Christ, pp. 166, 167.

⁹⁸HBS, The Holy Spirit in the New Testament, p. 149.

⁹⁹Ibid., p. 316.

called to help another who is in necessity, usually someone with a charge against him by an accuser.¹⁰⁰ When the Lord was upon earth He had defended His disciples, and was always ready to take their part when they were attacked.¹⁰¹ Early in His ministry, however, he had told the disciples that there would be a time when they were brought into difficulty for His sake and the Spirit would defend them by speaking in them. This to Swete's mind is, by implication, the initial promise that after the Lord's ascension the Spirit would most certainly defend the Church in its conflict with the world.¹⁰² There is no direct mention in Swete's writings as to the specific nature of the conflicts of the Church but he does associate the Spirit's advocacy with the days of persecution when confessors and martyrs need His defence and support.¹⁰³ As Swete then surveys the whole history of the Church, the lives of ordinary believers, and the days of martyrdom, he concludes that the Spirit has defended the saints against their earthly adversaries "through the victory of faith which overcomes the world."¹⁰⁴ Evidently Swete means by this statement that through the presence and teaching of the Spirit in the Church, and to individuals at times of attack, the threatened saints are strengthened to the degree they can endure any persecution. Thus the cumulative faith victories of the saints bear witness to a fulfilment of the defending, preserving, office of the Paraclete within the Church.

The preserving work of the Spirit is not limited to defending the Church in times of persecution. He is present in the Church to preserve its unity, holiness, indefectibility, and its authority. The preserving relation of the

¹⁰⁰ Ibid., p. 149.

¹⁰¹ HBS, The Last Discourse, p. 38.

¹⁰² Ibid., p. 39.

¹⁰³ Ibid., p. 40.

¹⁰⁴ HBS, The Holy Spirit in the New Testament, pp. 149, 150.

Spirit to each of these, as it is stated by Swete, is now briefly examined.

The first mark, or note, of the Christian Church is unity. When individuals are baptized into the Church they are not baptized into a particular church, but into "the unity of a single organism, the mystical Body of Christ."¹⁰⁵ The New Testament teaches that each local congregation of baptized believers is a Body of Christ in which God dwells by His Spirit, but the New Testament also envisages an Ecclesia which includes all congregations, i.e. the sum of all the baptized. As the Holy Spirit dwells in each member of the local congregations He binds the faithful in all congregations into a world-wide unity.¹⁰⁶ A casual observer noting "social differences, class distinctions, and varieties of spiritual gifts" in the Christian Church might question the possibility of any corporate unity. Swete believes that no diversity can disturb the fundamental unity which comes from the indwelling of the Holy Spirit. He asserts that "the multiplicity of the members and the manifoldness of their functions and gifts can no more prevent a Christian Church from being one than the unity of the human body is destroyed by the complexity of its structure."¹⁰⁷ This position allows Swete to look frankly at the differences which divide the historical churches of Christendom, and still believe that the inner coherence derived from the same Spirit, the same Lord, and the same God is to be continually preserved.¹⁰⁸ In this connection it is interesting to note Swete's attitude toward the "separatist congregations." In a very charitable sense he allows for the reasons for the existence of separatist groups, and acknowledges the evidence of piety, of foreign mission achievements, and contributions to sacred learning. These are all signs of the Spirit's work, and the individuals of

¹⁰⁵HBS, The Holy Catholic Church, pp. 11, 12.

¹⁰⁶HBS, The Holy Spirit in the New Testament, pp. 309, 310.

¹⁰⁷Ibid., p. 309.

¹⁰⁸HBS, The Holy Catholic Church, p. 14.

these groups are to be recognized as brethren of Christ. But their separatist position lacks the note of unity which characterizes the historical Church and therefore these congregations are not "churches" in the strictest sense.¹⁰⁹ Swete does not elaborate on what he means by the "unity which characterizes the historical Church," but one might infer from his own frame of Church reference that he means the Apostolic ministry and teaching. Nor does he make any comment on the possibility of the indwelling Spirit in these separatist groups.

The "holiness" of the Church is defined by Swete in this manner:

The holiness of the Church is the result of the Incarnation and more directly of the Pentecostal Gift. It consists in the renewal in regenerate man of the Divine Image and Likeness, lost through human sin, restored in the humanity of the Incarnate Son, and imparted by the Spirit of Christ to the members of His mystical Body.¹¹⁰

That which is imparted to the Church by the Spirit in the process of sanctification is "the gradual infusion into man of the moral nature of God."¹¹¹

The question of the reality of holiness is raised when so many belonging to the Church on earth are not personally holy. Swete contends that the holiness of the Church is secured and preserved because she possesses the Spirit and the Sacraments, and is even now the Body of the Sinless Christ. The Church of the Holy Spirit remains and continues as long as the world lasts, 'the Holy Church.'¹¹²

The Holy Church which Christ builds on the Rock of truth is to remain unshaken in the presence of all forces which seek to undermine it. It is an edifice which cannot fall because the truth which is its foundation is indestructible. The attainment of this truth is through the Divine Gift of the Spirit, who guides into all truth and is therefore the Guarantor of indefectibility. But indefectibility in the Church does not mean infallibility, because

¹⁰⁹Ibid., pp. 18, 19.

¹¹⁰Ibid., p. 29.

¹¹¹Ibid.

¹¹²Ibid., pp. 32, 33.

Church history has demonstrated that the Church can depart from the truth. The preservation of truth by the Spirit is only toward the ultimate attainment of it, with the possibility of many serious departures from right apprehension.¹¹³ Even if the Church does not always follow the Guide, and has no built in immunity from error, she will eventually come to ultimate truth because of the unfailing guidance of the Spirit.¹¹⁴

If the commission of the Church is that of carrying on the work begun by the Apostles; and if the Church possesses the permanent Gift of the Spirit as promised by Christ; then her authority to speak and act in the name of Christ is to be continually preserved.¹¹⁵ On the evening of the first Easter day the Risen Christ gave His Church the commission to remit and retain sins. The authority of the Father by which the Lord had forgiven sins, now backed up by the authority of His own atoning sacrifice, He gave to the Church. And to secure the proper use of this granted authority the Lord then gave the Church special gifts of the Spirit.¹¹⁶

The full extent and effect of the authority as granted to the Church by Christ, and preserved by the Holy Spirit, is summed up by Swete:

This final revelation of the first Easter Day is the ground of all the healing words and acts of the Christian Church from that day to this. It gives effect to every Sacrament, to every sermon that reaches men's hearts, to the whole service which the Church in her manifold operations renders to sinful humanity; from the formal absolutions of the ordained priesthood to the simplest words spoken with conviction by the peasant or the child in the Name of Jesus Christ. The whole body of the Church is permeated by the life of the Spirit, in order that in every member, according to the measure of each, it may discharge its Divine work of remitting or, if men will have it so, retaining sins.¹¹⁷

¹¹³Ibid., pp. 55-58.

¹¹⁴Ibid., pp. 58-63.

¹¹⁵Ibid., pp. 112, 113.

¹¹⁶HBS, The Forgiveness of Sins, p. 59.

¹¹⁷HBS, The Appearances of our Lord, p. 38.

Pursuant to this scope of the authority of the Church, Swete sees the Church as also having the authority to decree rites and ceremonies or to revise their use. And he feels the Church definitely has the authority to decide on the doctrinal teaching and doctrinal standards of the Church.¹¹⁸

The Spirit as Perfecter.--Throughout Dr. Swete's statements on the relationship of the Spirit to the Church, intimations of process, progress, and perfection, continually recur. Beginning with the outpouring of the Spirit at Pentecost, and reaching to the Second Coming of Christ, the Spirit's presence and work in the Church is seen always as dynamic and deliberate. While allowance is continually and apologetically to be made for the imperfection of the members and leaders of the Body, there is the undergirding note of certainty and faith that though the centuries may pass and all be marked by snail like progress, even so the work of the Spirit is ever moving the Church to a pre-determined end of perfection.

Swete sees the perfecting of the Church as the final purpose of the coming of the Spirit. Slowly but surely churches and church members are being made a part of the Universal Church. At the end of the process, the end of the history of the Church, the Spirit will have brought the Body of Christ to the place where there is perfect unity, perfect knowledge, and the perfect Christian life. Swete makes no predictions as to when the Church will reach this perfect state, he only affirms that "what is limited, defective, belonging to human imperfection, shall disappear; what is of the Spirit shall remain, the imperishable possession of the perfected Church."¹¹⁹

¹¹⁸HBS, The Holy Catholic Church, pp. 114-117.

¹¹⁹HBS, The Holy Spirit in the New Testament, p. 316.

The Spirit as Convincer and Convicter within the World

The promise of Christ to send the Holy Spirit was made only to the disciples, and not to the whole world. For, as Jesus said, the world could not receive the Spirit. (John 14:17) Dr. Swete amplifies the Lord's statement in introducing the subject of the relation of the Spirit to the world.

The world had two problems which prevented it from receiving the promised Spirit. First, the world was ruled by the "Great Adversary" and therefore was hostile to anything spiritual. Second, the world lived by its senses and intellect and had no open faculty for apprehending the Spirit. These conditions have not changed, Swete says, though the Spirit has now come into the world and is at work in human life.¹²⁰

Although the unbelieving world has rendered itself unsympathetic and unconscious to the presence of the Spirit, it will still feel the force of His convicting power, and will to some degree change its attitude toward Christ and His kingdom.¹²¹ The Spirit as the Spirit of truth will bear witness to the truth. He can be ignored, but He cannot be silenced.¹²²

The nature of the Spirit's witness is dictated by the Lord's words regarding the relationship of the Spirit to the world: "and when he has come, he will convict the world in respect of sin and of righteousness and of judgment, (John 16:8)." In his exposition of these words, which follows, Swete prefers to use both "convince" and "convict" in that he feels the Holy Spirit "both convicts, gaining the assent of the understanding, and also bringing home the charge of sin to the heart."¹²³

¹²⁰HBS, The Last Discourse, pp. 41-43.

¹²¹HBS, The Teaching of our Lord, p. 149.

¹²²HBS, The Last Discourse, pp. 105, 106.

¹²³Ibid., p. 116.

Swete's explanation of the convincing-convicting passage amounts to little more than paraphrase, yet it reflects something of his overall understanding of the implied truths.

In stating that the Spirit would convince and convict the world of sin, the Lord specified a particular act which the world seems unable to see as a sin.¹²⁴ The refusal to believe in Christ, and the choice to remain in intellectual bondage is the chief of sins. So as the world is convinced and convicted of its sinful rejection of the Only Begotten Son of God, it is known that the Spirit has come.

The revelation of a perfect righteousness took place on earth in the life and death of Christ, but the world did not recognize it as such until after the Ascension, and after Pentecost. When Christ had passed out of sight and the transition of revelation was made from the visible Christ to the invisible Spirit, it was this transition, Swete states, "which led friends as well as enemies to realize for the first time the grandeur of the life which had failed to make any adequate impression so long as it was before their eyes."¹²⁶ Swete feels that both the conception of the Person of Jesus and standards of human conduct have changed, even in a world society that does not profess Christianity.¹²⁷

Christ's righteous life and His triumph over death were in themselves judgments of Satan, the ruler of this world. This judgment is still in force and reaches to the end of time. The final victory of righteousness, and the final end of sin, are the judgment facts with which the Spirit convinces and convicts the minds of the world. The world now knows that the issues of the great contro-

¹²⁴HBS, The Holy Spirit in the New Testament, p. 158.

¹²⁵HBS, The Last Discourse, pp. 118, 119.

¹²⁶HBS, The Holy Spirit in the New Testament, p. 159.

¹²⁷HBS, The Last Discourse, p. 120.

versy are determined and "the new heaven and the new earth will follow in due time, when the age long work of the Spirit is ended."¹²⁸

The details of the Spirit's witness to the world are not spelled out by Swete, but he does make clear that it is through the Gospels and the Church that the Spirit convicts the world. He says:

Its witness is borne in the consciences of men, in the canon of Scripture, but especially in the Visible Church, through her teaching, her sacraments, her life, her very presence in the world as a great permanent institution that cannot be ignored, that everywhere compels attention to the Person and mission and claims of Jesus Christ.¹²⁹

The effect of the Spirit's witness to the world is to be seen today in a comparison of the ethical thought and life of the modern world with the vices and selfishness of older heathendom. The world may not be under the control of the Spirit of Christ, but it has been convinced and convicted of sin, righteousness, and judgment to come.¹³⁰

Summary

The Spirit has been in the world since its beginning, and has manifested Himself to man in various relationships, but not until Pentecost did He come as a permanent Inhabitant of the human race and the Church.

On Easter night the Lord breathed on His disciples and commanded them to "Receive the Holy Ghost." In a sacramental and representative way the Spirit was given at this time as potential power to the Church, to begin and continue as an actuality when the Church began her work. In a symbolical and proleptic sense the Church of all future time was included in the Easter insufflation.

¹²⁸ Ibid., pp. 121, 122. ¹²⁹ Ibid., pp. 106, 107.

¹³⁰ HBS, The Holy Spirit in the New Testament, p. 161.

On the day of Pentecost the Spirit came and baptized the Apostles and those with them. The Spirit's descent was accompanied by meaningful and miraculous signs, but the significant fact was the awareness on the part of the disciples that they were under the influence of the new Paraclete and that He had come to be immanent in the Church, and to dwell in all the Lord's people.

Spiritual fellowship and communion with Christ began when the Spirit came to dwell in the Church. The Spirit's mission was to present the Lord intimately and deeply personal to the disciples. He was to be the Lord's substitute and representative on earth. The promise is still to the Church even when the congregation is the minimum "two or three gathered together." In increasing degrees the Church is to participate in the Divine Life by union with the Incarnate Son through the permanent presence of the Spirit in them, and in their continuing life in Him.

The ministry of the Church and the enrichment of the Christian life is dependent upon the presence of the Spirit in the Church, and the reception of the fullness of spiritual powers and gifts available through Him.

A "ministry of the Spirit" is one in which the Spirit makes His presence and power felt in the acts and words of those called and ordained as ministers of the Church. The Spirit's presence in the ministry of the Church is especially apparent when the sacraments are administered, but is nonetheless evident in all the works of ministry by which the Church represents Christ to men.

The enrichment of the Christian life is possible through the spiritual gifts by individuals in the Church via the Spirit. The all knowing Spirit divides the gifts, withholds them, or holds them in suspense. The gift of tongues is to be considered as a temporary manifestation peculiar to the primitive

circumstances in the Church during the first Age. Likewise the gift of prophecy, so prominent and influential in the early Church, was gradually replaced by the witness born by the Spirit through the regular ministry and believers in the later Church periods. In the history of the Church there is noted a consistency of unity in diversity in the exercise of the gifts.

The office of the Spirit as Prophet and Teacher in the Church is one of a continual presentation and interpretation of the Person and work of the Incarnate and Ascended Christ. When the Spirit began His teaching after Pentecost He recalled to the disciples the words which the Lord had spoken on earth, and gave them a new emphasis and meaning which became the nucleus for all later Christian thought. In each succeeding age of the Church the Spirit has progressively enlightened the Church toward apprehending the fullness of truth which is possible through His abiding presence. The contributions to theological truth made in each age of the Church is evidence of the Spirit's perpetual teaching. The Church of the present, if she is mindful of the cumulative and tested truth of the past, and if she is willing to seek truth wherever it may be found at whatever cost of change in interpretation, will eventually be led into "all truth."

The "Paraclete" ministry of the Spirit is one of defending and preserving the life of the Church. When the Church is threatened by conflict from without the Spirit is present to speak through the individuals involved and to strengthen them to endure any persecution involved in their witness to Christ. That the Church may be secure within, the Spirit by His perpetual presence (1) binds the faithful in all congregations into unity; (2) imparts the Divine Image and Likeness restored in the humanity of the Incarnate Son toward holiness; (3) guarantees indefectibility enroute to ultimate truth by unfailing guidance; and (4) secures by gifts and guidance the proper use of the authority granted the Church

by the Lord.

The final purpose of Pentecost is that of perfecting the Church. In spite of human imperfection and slowness of spiritual progress in the Church, the Spirit is ever so surely bringing the Body of Christ into perfect unity, perfect knowledge, and into the perfect Christian life.

Although the world does not receive the Spirit because of its cultivated hostility, it nonetheless comes under conviction by the Spirit's witness as given both direct and through the Church. In every age the world is convicted of its sinful rejection of Christ; it is convicted on the ethical truth, at least, of Christ's righteousness; and it is convicted on the impending end of the great controversy between good and evil when the world will be judged by Jesus Christ.

CHAPTER IV

THE HOLY SPIRIT AND THE HUMAN SPIRIT

In a concluding paragraph of his volume, The Holy Spirit in the New Testament, Dr. Swete reminds the reader that "the result of the whole inquiry has been to place before the mind not a doctrine but an experience."¹ It is observed that the experiential perspective dictates the direction of most of Swete's statements about the Holy Spirit. However, it is not until his material on the intimate relation of the Holy Spirit to the human spirit is brought together that the more specific nature of what Swete includes in "experience" is made clear.

Drawing chiefly from logia on the Spirit found in the Pauline letters, Swete attempts to show that the Spirit has come to regenerate and restore man, to dwell in his body as His temple, and to aid the human spirit in its struggle with the flesh and its reach for God--all of this with a view towards perfecting the nature that Christ redeemed, and bringing it to the measure of the stature of the fullness of Christ.²

Each of these experiential aspects of the Holy Spirit's work in relation to the human spirit, as described and explained by Swete, is integrated in this chapter under the general headings of (1) the reception of the Holy Spirit by the human spirit; (2) the communion of the human spirit with the Holy Spirit; and (3) the rejection of the Holy Spirit by the human spirit.

¹HBS, The Holy Spirit in the New Testament, p. 359.

²HBS, "Holy Spirit," Hastings' Dictionary, p. 411.

The Reception of the Holy Spirit by the human spirit

An understanding of the intimate relation and interaction between the human spirit and the Divine within the spiritual life must begin with a definition of the phrase "human spirit." For his interpretation of the phrase Swete adopts the psychology of Paul. Without embroiling himself in any trichotomy distinctions, he accepts the Pauline notion that "man in his completeness consists of body, soul, and spirit."³ The body may be described as the instrument of the other two functions. The soul is to be generally identified with the whole of mortal man, but again in the Pauline sense it includes the lower and impulsive faculties of the spiritual nature, viz., the passions and desires. The spirit, in Swete's conception of it, is the highest faculty of man, embracing the reason and intelligence which separates man from brute creation. Spirit is that part of man which is receptive of the work of the Holy Spirit. Soul and spirit are not actually considered as separate except in a convenient way of thinking of them as involving the two classes of faculties.⁴ As a composite definition Swete offers the following:

'Spirit' in the New Testament covers a wide range of ideas. Once or twice it is used for the wind; once or twice for the animal life of which the breath is the most obvious sign. More commonly it stands for the spiritual side of man's being, his conscious self, the will, the deeper emotions, the seat of the intellectual powers, the sphere in which worship and fellowship with God and Christ are enacted, the higher rational life as contrasted not only with the life of the body but with the soul; that in human nature which proclaims men to be the offspring of God, the Father of spirits, and which at death passes into His hands.⁵

³ HBS, The Holy Spirit in the New Testament, p. 341.

⁴ Edward Headland and Henry Barclay Swete, The Epistles to the Thessalonians, pp. 121, 122.

⁵ HBS, The Holy Spirit in the New Testament, p. 283.

Swete holds that spirit is potentially present in every man, and is therefore not created by the Holy Spirit as part of the redemption process. This means to Swete that it is possible for finite spirit to correspond with the infinite insofar as the presence of spiritual faculty is concerned.⁶ He definitely recognizes, though, that in unregenerate man this unique function is degraded and enslaved by a corrupt soul and that it must be renewed under the influence of the Spirit of God.⁷

The process of renewing the human spirit for the reception of the Holy Spirit and for communion with Him begins with the individual spiritual experience surrounding baptism. Keeping in mind that the personal Spirit of God is the Agent of all spiritual life,⁸ it is known in human experience that since Pentecost the Spirit has, through the word of God, brought to individuals, one by one, the conviction of the presence of sin in their own lives.⁹ Along with conviction the Spirit has urged "contrition, i.e. a sincere sorrow for the sin, and detestation of it, with a steadfast purpose of amendment; and confession, i.e. acknowledgement before God of the sins committed against Him, and of the guilt in which they have involved the sinner."¹⁰ Repentance and confession, then, are the first requirements for receiving the Spirit into the life, and the Spirit is present to make these steps possible.

In Swete's Spirit to spirit experiential sequence the actual reception of the Spirit into the individual life follows repentance, and is identified with the baptism of the convert into the Church. For his description of what happens between the Holy Spirit and the human spirit in the baptism experience

⁶Ibid., p. 342.

⁷Edward Headland and Henry Barclay Swete, Epistles to the Thessalonians, pp. 121, 122.

⁸HBS, The Teaching of our Lord, p. 149. ⁹HBS, The Forgiveness of Sins, pp. 153, 154.

¹⁰Ibid., p. 143.

Swete refers to the conversation between Christ and Nicodemus, and to the practice of the later primitive Church.

In the conversation between Christ and Nicodemus there is an assertion by Christ of the principle of the new birth which traces the beginnings of the spiritual life in man to the Spirit of God, and connects the birth of the Spirit with the future sacrament of Christian baptism.¹¹ According to this interpretation the man who would enter the kingdom or even understand its nature must possess a capacity for spiritual living and understanding.¹² Since man in his depravity possesses only the faculty of spirit, and does not possess spiritual capacity it must be imparted to him by a spiritual renewal. The Spirit, therefore, is the generative power for the needed spiritual capacity and life.¹³ Spiritual birth and spiritual life, though from the Spirit and "from above," are enacted on earth in the realities of personal experience.¹⁴ So it was that in early Christian experience the words of Jesus "born of water and Spirit" were worked into a doctrine of baptismal grace. Swete explains:

The event shewed that in Christian Baptism the outward visible sign was indeed accompanied by an inward spiritual power . . . God of His mercy saved men by the washing of a second birth and a renewal of their nature wrought by the Holy Spirit. Baptism saved them, not the external use of water, but that reawaking of the conscience to the call of God which the Resurrection of the Lord had brought through the gift of the Spirit in the sacramental act.¹⁵

The primitive Church understood baptism to be both a sign and the means of a second birth, a renewed life, wrought in man by the gift of the Holy Spirit.¹⁶ When the primitive convert had heard the word of God and had been

¹¹HBS, "Holy Spirit," Hastings' Dictionary, p. 408.

¹²HBS, Teaching of Jesus, pp. 162, 163.

¹³HBS, The Holy Spirit in the New Testament, p. 133. ¹⁴HBS, Teaching of Jesus, p. 1.

¹⁵HBS, The Holy Spirit in the New Testament, pp. 324, 325. ¹⁶Ibid., pp. 247.

brought to repentance and faith he was admitted into the Church by baptism. In this act of faith "he washed away his past sin; he put on Christ and was justified by union with the Righteous One; he was born into a new life by receiving the Spirit of Christ."¹⁷ That each aspect of the primitive experience is normative for all Christians is most certain in Swete's thinking. He expresses the view that the Spirit to spirit relational context of baptismal regeneration exhibits most clearly the place of the Spirit in the economy of human salvation.¹⁸

Forgiveness, as well as repentance and baptism, is a prime requisite for receiving the Spirit. In this connection the sacrament of baptism with its renewing grace becomes simultaneously a sacrament of what Swete terms "the first forgiveness of sins."¹⁹ And the Spirit, who has worked on the conscience of the penitent sinner to bring him to faith and baptism, is present to witness to the forgiven man that he is at the moment of baptism and regeneration a justified child of God.²⁰

Christian baptism is not only a baptism of repentance and regeneration, but it is also a definite witness to the reception by faith of the Holy Spirit for the Christian's experience in consecration, adoption, and incorporation.

Looking first at the reception of the Spirit at baptism for consecration, Swete refers to the baptismal formula. When Jesus commanded the disciples to baptize men "into the name of the Father and the Son and the Holy Spirit," (Matthew 28:19), He was thereby associating the Divine Trinity with the spiritual life of His whole Church to the end of time.²¹ Relating this to Christian experience it can be stated that the essence of Christian baptism is that "it

¹⁷HBS, The Forgiveness of Sins, p. 66.

¹⁸HBS, The Holy Spirit in the New Testament, pp. 247, 248.

¹⁹HBS, The Forgiveness of Sins p. 82.

²⁰Ibid., pp. 179-181.

²¹HBS, The Holy Spirit in the New Testament, pp. 124, 125.

introduces men into a mystical relation to the Father, the Son, and the Holy Spirit, and marks them as consecrated to the service of the Three to whom henceforth he belongs."²² From the point of baptism this mystical relationship becomes personalized in a new relationship between the Holy Spirit and the human spirit. From the formula of baptism it is clear that the three Persons of the Godhead are comprehended under one name. This means that the Spirit is one with the Father and the Son in the unity of the Divine Life. In the Divine economy in salvation the individual Christian can be said in an experiential sense to have been baptized into the name of the Holy Spirit, and has thereby been placed in a position of dependence upon the Holy Spirit, and further, is consecrated to the service which He inspires.²³ The members of the Church by baptism and the laying on of hands, by which the Spirit is given them for the service of the Christian life, are considered to be individually consecrated to a royal priesthood.²⁴

Admission to the presence of God is the desideratum of the baptized, consecrated Christian, but only through the relation of the Holy Spirit to the human spirit is it experientially possible. The Son opened a new and living way into the Father's Presence, but it is only by the complementary work of the Spirit that the Christian cries Abba, Father.²⁵ Divine Love which makes possible the adoption of sons makes possible the actual realization of sonship.²⁶ Pentecost historically marks the moment when the Spirit came to give man the power to use the adoption rights of sonship granted him at the moment of the Incarnation. But it is at the time of baptism and the laying on of hands that

²² HBS, The Appearances of our Lord, p. 75.

²³ HBS, "Holy Spirit," Hastings' Dictionary, p. 409.

²⁴ HBS, The Holy Catholic Church, p. 86.

²⁵ HBS, The Holy Spirit in the New Testament, pp. 235, 236. ²⁶ Ibid., p. 206.

the Spirit of the Son is sent into the individual heart of adopted sons as the Spirit of their sonship. It must be made clear in describing the experience that the Spirit does not make the individual a son; he is already that by his union with the Incarnate Son, but the Spirit does make regenerated man conscious of his sonship, and makes him capable of fulfilling his responsibilities as an adopted son.²⁷ The Spirit received at baptism, then, is a filial Spirit, the Spirit of the Only Begotten Son, sent to give each Christian the filial character which was in Him.²⁸

As soon as the Spirit came at Pentecost men were "baptized by thousands and added to the Church, by being made to drink of the one Spirit of Christ; and the common life that followed bore witness to the reality of their incorporation into one Body."²⁹ In making this interpretative statement of the experience at Pentecost Swete wishes to emphasize that the Spirit is a corporate "possession" of the Body of Christ, and becomes the "property" of the individual only when he is made a member of the Body.³⁰ Speaking further of the relationship of the corporate experience of the Spirit to the individual experience, Swete says:

This interior life, though poured by the Spirit of Christ into individual souls, is given to them as members of the Church. The Spirit of Christ animates the Body of Christ, and its members receive His indwelling in virtue of their place in His Body. The life of the Spirit, therefore, notwithstanding that it acts upon individuals, is a corporate life, and carries with it corporate privileges and responsibilities.³¹

Along with stressing the benefits and responsibilities which come to the individual Christian through receiving the Spirit at baptism, Swete places equal

²⁷Ibid., pp. 204, 205.

²⁸Ibid., p. 302.

²⁹HBS, The Holy Catholic Church, pp. 7, 8.

³⁰HBS, The Holy Spirit in the New Testament, p. 308.

³¹HBS, The Holy Catholic Church, pp. 193, 194.

emphasis upon the abiding nature of the presence of the Spirit in the experience of the new convert. By continuous obedience and surrender the baptized Christian is assured of the presence of the Spirit as a permanent gift.³²

Swete's explanation of the nature and the extent of the inward communion which takes place when the regenerate Christian receives the indwelling Spirit may now be considered.

The Communion of the Holy Spirit with the human spirit

The water of baptism is not only the sign of regeneration with its consequent results, it points the convert further to a life of continual renewal in the Holy Spirit. Every man who belongs to Christ by faith and baptism has the guarantee of the Spirit of God as the "quickening, guiding, and strengthening principle of life."³³ To receive the Spirit at baptism is to enter into a fellowship and communion with the Spirit that is immediate and direct. Swete sketches the experience:

Our bodies become His shrine; but His presence is out of sight, in the penetralia of our spirits, where He throws His searchlight upon our unspoken thoughts and desires. His purpose is to carry forward the work of the Divine philanthropy begun in the Incarnation, to make it bear on the centre of our being, regenerating the springs of our life, changing our thoughts, shedding abroad within us the love of God, helping our infirmity, making intercession for the saints according to the will of God, sanctifying our whole nature in spirit, soul, and body.³⁴

This work of sanctifying is not automatic, it depends on the degree of interaction of the Divine and the human in the inner life of man.³⁵ Viewed in this manner the life of communion is a life of perfecting communion, moving ever

³²HBS, The Holy Spirit in the New Testament, pp. 267, 268.

³³HBS, The Forgiveness of Sins, p. 184.

³⁴HBS, The Holy Catholic Church, p. 183. ³⁵Ibid.,

toward a life of perfect communion.

The life of perfecting communion.--In writing on sanctification and the communion of the Holy Spirit with the human spirit, Swete first points out that as the new Christian life proceeds beyond baptism, a radical antagonism becomes apparent in the conflict between what Paul terms the "Flesh" and the "Spirit."

Swete interprets the theological meaning of "Flesh", as found in Paul, in a general sense to include the external and natural which is the sphere of human lusts;³⁶ the fleshly I, the human ego, the lower nature in which God does not dwell;³⁷ the set of desires which the law stirs into sinful action... the unrenewed mind and unconverted will;³⁸ and the source of weakness at all times and of temptation often.³⁹

In commenting on the "flesh lusting against the Spirit" passage in Galatians 5, Swete acknowledges the general descriptions of Flesh, but in addition specifically intimates Flesh to be a motivating principle ever present in fallen human nature. He writes:

The flesh in this antithesis is neither human nature as such, nor the corporeal and external as contrasted with the spiritual and invisible, nor even the seat of the passions which make for sin, but human nature regarded as fallen and sinful, corrupt and morally decaying; the precise opposite in man of the principle of life which is communicated by the Spirit of God.⁴⁰

Under the terms of this contradiction men would be clearly classified as either "in the flesh" or "in the Spirit".⁴¹

³⁶HBS, The Holy Spirit in the New Testament, p. 208.

³⁷Ibid. p. 214.

³⁸Edward Headland and Henry Barclay Swete, The Epistle to the Galatians (London: Hatchard and Co., 1866), pp. 67, 68.

³⁹HBS, The Holy Spirit in the New Testament, p. 395.

⁴⁰Ibid., p. 343.

⁴¹Ibid., p. 344.

However, because Paul takes chief cognizance of the struggle between the Spirit and the Flesh in baptized men, Swete also concentrates on a more general meaning of Flesh, as a lifelong tendency toward sin, even in the regenerate, which offers sin a potential foothold.⁴²

Regarding Paul's use of the term "spirit" in relation to the Spirit opposing the Flesh, Swete understands it to refer immediately to the state of the believer's inward spirit, as wrought upon by the Holy Spirit, and ultimately to the Holy Spirit as an inworking power.⁴³ This means that insofar as the human spirit is influenced by the Spirit of God Paul identifies human spirit with Holy Spirit.⁴⁴ The two are regarded as one in their operation where, by the power of the Holy Spirit, the higher side of human nature is set free from the domination of Flesh, so that in an immediate sense both spirit and Flesh are human. Flesh is always active while spirit is dormant and powerless until it has been awakened and enabled by the Spirit of God.⁴⁵ In an ultimate sense "the Spirit is neither the spiritual part of man or the human spirit, forever strengthened by the Holy Spirit. . . but the Spirit itself insofar as it is conceived to be the governing principle in man, the active and animating principle of the Christian life."⁴⁶

The process by which the two hostile principles operate is one of action and reaction. Both the "Spirit" and the "Flesh" act upon the human mind, its affections and will, and create a habit of thought and feeling towards influencing the attitudes which govern life. The Christian is continually required to choose

⁴²HBS, The Forgiveness of Sins, pp. 42, 43.

⁴³HBS, The Epistle to the Galatians, p. 143.

⁴⁴HBS, "Holy Spirit," Hastings' Dictionary, p. 410.

⁴⁵HBS, The Holy Spirit in the New Testament, p. 395.

⁴⁶HBS, The Epistle to the Galatians, p. 130.

between the two diametrically opposed influences. To walk after the flesh is to maintain an attitude of hostility and rebellion towards God. To walk after the Spirit is to be at peace with God.⁴⁷

When the Spirit leads in the Christian's life in perfecting communion, in sanctification, there is steady movement and progress bringing him ever near the goal of perfect communion.⁴⁸

In delineating the work of the Holy Spirit in the sanctification of the baptized believer through indwelling communion Dr. Swete frequently reiterates the relationship of that work to the provision and basis for it in the Godhead. God the Father is the ultimate source of the spirit of consecration in man in that men are sanctified through the revelation of Himself in the Son. The Incarnate and glorified Son is mediately man's Sanctifier and Sanctification by means of His sacrifice. Immediately, "when this sanctification, which is Christ in us, is translated into the experience of Christian life it is seen to belong to the sphere of the Spirit's activities."⁴⁹ This explanation suggests that sanctification is both an event, by which man is sanctified or set apart for a holy purpose by means of the revelation and results of the Incarnation; and a "Christ within" process by which man is being sanctified, or perfected, toward a commensurate experience in holiness.⁵⁰

To say "Christ within us" when speaking of sanctification is to speak of the mystery in which the life of the Incarnate Christ is passed into His believers and their life is merged in His life and identified with it. To have "Christ within us" in the actual sanctification experience is thus to receive what

⁴⁷HBS, The Holy Spirit in the New Testament, p. 394.

⁴⁸Ibid., p. 208.

⁴⁹Ibid., pp. 391, 392.

⁵⁰Ibid., p. 345.

Swete calls "infused grace."⁵¹ This consists in "the renewal in regenerate man of the Divine Image and Likeness, lost through human sin, restored in the humanity of the Incarnate Son, and imparted by the Spirit of Christ to the members of His mystical Body."⁵²

Since it is the work of the Spirit to produce and perfect holiness in the creature,⁵³ this work begins with the regeneration of man's spirit, and continues in the influencing and empowering of the "new" spirit to strive against the ever present flesh which so easily offers sin a foothold.⁵⁴ In the progressive development of holiness, however, the Spirit is not merely present as an aggressive force to be antagonistic and defensive against the flesh, He is also present as a constructive power to develop within man 'the mind of the Spirit', "an attitude of thought and will which changes the direction of the inner life, inclining it to the Divine and eternal."⁵⁵

The progressive strengthening of the spiritual life by the Spirit's communion with the believer implies two significant factors from the side of man on which spiritual advance depends. First, the whole man must be under the sanctifying power of the Spirit. Swete comments:

. . . this sanctifying work of the Spirit must cover the whole ground of the personal life, the body, the emotions and affections, and finally that side of the individual being which faces God and the spiritual world, the human spirit which in some sense corresponds to the Spirit of God and is the especial seat of His activity. The whole man is to be kept against the Master's return, that it may be ready for His future service, and this can only be if the whole is under the sanctifying power of the Divine Spirit.⁵⁶

⁵¹HBS, The Holy Catholic Church, pp. 177, 178.

⁵²Ibid., p. 29.

⁵³HBS, The Holy Spirit in the New Testament, pp. 174, 175.

⁵⁴HBS, The Forgiveness of Sins, pp. 42, 43.

⁵⁵HBS, The Holy Spirit in the New Testament, p. 344.

⁵⁶Ibid., p. 175.

Secondly, there is no stage in the progressive development of the new life where the human spirit is not wholly and momentarily dependent on the Holy Spirit.⁵⁷ "For no step in its progress is human nature sufficient; behind it all there lies the strengthening of the will, the understanding, the whole spiritual nature or inner man by the Spirit of God."⁵⁸

The means through which the Spirit works in the sanctification of man are the Word and the Sacraments.⁵⁹

Swete's conception of the work of the Spirit through the Word has already been discussed in a general sense in Chapter Four under the topic, "the Spirit as Prophet and Teacher within the Church." Regarding the Spirit as Teacher within the individual Swete says:

A purely external revelation might conceivably serve many great purposes, but it could not of itself deeply stir the hearts of men. But the teaching of the Spirit of Christ is not external only; He enters the inner man, touches the springs of the moral nature, and makes it to respond to the external teaching of Scripture and the Church.⁶⁰

In the communion between the Holy Spirit and the human spirit in sanctification the Holy Spirit makes the Divine mysteries intelligible by an inward illumination which discloses to enlightened eyes of faith,⁶¹ even those belonging to the intellectually impoverished,⁶² the glory of the Christian calling with its hope for the future and its promise of strength for the present.⁶³ Through the Spirit's indwelling every Christian who allows himself to be taught by the

⁵⁷ HBS, The Apocalypse of St. John, p. clxiv.

⁵⁸ HBS, The Holy Spirit in the New Testament, pp. 239, 240.

⁵⁹ Ibid., p. 392. ⁶⁰ HBS, The Ascended Christ, p. 64.

⁶¹ HBS, The Holy Spirit in the New Testament, p. 234.

⁶² HBS, The Ascended Christ, p. 66.

⁶³ HBS, The Holy Spirit in the New Testament, p. 234.

Spirit knows enough truth for his own salvation. This does not automatically qualify all men to be teachers, nor does it negate the need for a teaching ministry of Divine appointment.⁶⁴

The sacrament of baptism admits men into the fellowship of Christ in which He is made their 'wisdom, righteousness, sanctification, and redemption,' and the whole life of the baptized Christian "is but the working out of the union of Christ and His Body which baptism once and for all sacramentally effected."⁶⁵ Pursuant to this concept, already noted earlier in this chapter, Swete affirms that what baptism began the sacrament of the Eucharist carries on and perfects.⁶⁶ For Swete the Eucharist is not only an act of Commemoration, "the Church's counterpart on earth to the Self-Presentation of our Lord in Heaven,"⁶⁷ it is also an act of Communion. The Christian who is buried into the death of Christ by baptism is also raised up to sit with Him in supernatural fellowship, raised up as it were into the higher life where Christ now is. The Eucharist is "the perpetual symbol and effectual means of this fellowship."⁶⁸ By a special sacramental presence, which faith apprehends but does not create, the communicant at the altar enjoys in reality an intimate spiritual fellowship with his Lord.⁶⁹

The role of the Spirit in making the Eucharist effectual is explained by Swete in connection with his exposition of John 6:63, referring to the eating of the Body and Blood of Christ. Swete says:

It is Christ's flesh, His manhood, full of the Spirit and in its risen and glorified state wholly spiritualized, which is offered as the food of men. As the food is spiritual so must

⁶⁴HBS, The Holy Catholic Church, p. 107.

⁶⁵Ibid., p. 189.

⁶⁶Ibid., ⁶⁷The Ascended Christ, p. 47.

⁶⁸HBS, The Holy Catholic Church, p. 178.

⁶⁹Ibid., pp. 179. 180.

also be eating It is the Spirit in the humanity of our Lord which is life-giving, and it is the Spirit that mediates the process by which in the Eucharist or otherwise the life-giving humanity is conveyed to believers and becomes to them the food of eternal life.⁷⁰

The spiritual significance of the Eucharist, then, involves the intervention of the Spirit of God, "who alone can make material substances or human acts spiritually efficacious."⁷¹

As it is by the Spirit that God speaks in and to man through the Word and the Sacraments, all towards sanctification, so it is by the Spirit that the spirits of men hold prayerful communion with God in response.⁷² The Spirit's work in praying man is thought by Swete to be His most intimate relation with the human consciousness. In His perfecting communion with the human spirit the Holy Spirit stands distinct yet in an intercessory sense is so intimately associated with its prayerful longings after righteousness.⁷³ Swete even asserts that: "the human and divine elements in true prayer are co-extensive and indistinguishable by us."⁷⁴ When Christian man prays 'in spirit and in truth' the Spirit enables his heart to pray, both by inspiring the filial spirit as the necessary condition, and by helping the Christian to frame the words of his prayer. When the Christian is unable to find words for his longings the Spirit intercedes to articulate his unspoken feelings for him.⁷⁵

Looking at the entire practice of prayer in sanctification, Swete notes the relationship of the Spirit's advocacy in inspiring and interceding for the human spirit in prayer to Christ's advocacy in claiming acceptance of prayer.

⁷⁰ HBS, The Holy Spirit in the New Testament, pp. 141, 142.

⁷¹ Ibid., p. 326.

⁷² Ibid., p. 242.

⁷³ Ibid., p. 221.

⁷⁴ Headland and Swete, The Epistle to the Galatians, p. 93.

⁷⁵ HBS, The Holy Spirit in the New Testament, p. 221.

Swete summarizes:

While the Incarnate Son is our Advocate with the Father and makes intercession at the right hand of God, the Holy Spirit is our Advocate on earth, and makes intercession for us in the depths of our hearts. So awful and blessed a thing is Christian prayer that no petition finds its way from man to God without the co-operation of two Divine Persons, one working with man on earth, the other for man in heaven. The Spirit inspires prayer, or the desire which can as yet find no full expression in words; and the Son presents it to the Father, and claims acceptance for it on the ground of His righteousness, His sacrifice, His exaltation of manhood to the Throne of God.⁷⁶

Very closely related to the intimate communion of the Holy Spirit with the human spirit in prayer is the leading, guiding, motivating aspect of the Spirit's work in perfecting the believer. It is at this point that Swete again intimates such a close correlation between Holy Spirit and human spirit as to make them seem identical, and yet he maintains a doctrine of separateness which is consistent with his conception of the nature of both man and the Spirit. In commenting on the communion of the saints with the Holy Spirit Swete states that the work of sanctification is the outcome of daily fellowship between the Spirit of God and the spirit of man. The Holy Spirit inspires good desires and infuses the strength to perform them; the human spirit responds and makes the desires and strength his own. In this co-operative effort it is not always necessary, nor does it always occur that the human spirit is aware of the action of the Divine Spirit . . . "ordinarily the fellowship is so complete, that the result may be attributed with equal correctness to ourselves, as led by the Spirit, or to the Spirit who leads."⁷⁷

The action of the Holy Spirit in co-operation with the response of the

⁷⁶HBS, The Ascended Christ, p. 100.

⁷⁷HBS, The Holy Catholic Church, pp. 183, 184.

human spirit in everyday Christian living is revealed in the bearing of fruit. In his discussion of the relation of the Spirit to fruit bearing Swete examines the traditional passage found in Galatians 5:22, 23, and especially notes the unity of the manifold character of the fruit as it is produced in the inner consciousness of the Christian in his relation to God, as it is found in the fellowship relations between the Christian and other men, and as it can be recognized in the words, deeds, and even the external manner of the Christian.⁷⁸ From the character of the fruit Swete infers that the fruit is of the Spirit rather than of the spiritual life which He creates in believers. The further inference is that it is the momentary operation of the Spirit within the human spirit which results in fruit bearing in every area of human life.⁷⁹ This is also emphasized in Swete's commentary on the parable of the seed growing silently (Mark 4:26-29). Swete reasons that the parable rules out the need of such artificial help or excitements as are provided in revival fashion to stir up God's grace in man toward fruit bearing. Likewise he counsels against an over scrutiny of the inner life, or an anxiety or morbid curiosity about the bearing of fruit. The silent and steady action of the Spirit works through the laws of man's nature, and fruit is brought forth.⁸⁰

The Christian's sanctification by the Spirit is only a part of the whole process of reconciling all things in heaven and earth to the will of God. Since this reconciliation is the work of this age, reaching from the Incarnation to the Second Coming of Christ,⁸¹ we understand that our adoption has only been received in part and that our emancipation from sin is yet incomplete.⁸² Never-

⁷⁸HBS, The Holy Spirit in the New Testament, p. 209.

⁷⁹Ibid., p. 210.

⁸⁰HBS, The Parables of our Lord, pp. 19, 20.

⁸¹Ibid., p. 169

⁸²HBS, The Holy Spirit in the New Testament, p. 219.

theless we know that the presence of the Holy Spirit in the heart is "the earnest of the complete spiritualizing of the whole man" in final triumph.⁸³

When we receive the Spirit at baptism it is a fact we receive an anointing which consecrates us and makes us members of Christ's Body. At that time we are also sealed as God's sons and receive through the Holy Spirit the impress of God's character. But we must keep in mind that whatever the measure of the spiritual experience we possess in the Spirit it is only in anticipation of the fullness of experience that shall be ours after the Resurrection.⁸⁴

With the earnest of the Spirit in the heart the Christian lives his life minding the things of the Spirit, walking in the Spirit, sowing to the Spirit, yielding the fruit of the Spirit. The Spirit leads and the Christian follows; "at a vast distance, with lagging and stumbling footsteps, but to the end."⁸⁵

The life of perfect communion.---Near the end of his volume The Teaching of our Lord, Dr. Swete makes the statement that "the higher life of the Spirit, begun on earth, will be matured and perfected in the world to come."⁸⁶ The higher life to which Swete refers is the life of perfect and eternal communion between God and His creatures, and between the creatures themselves.⁸⁷ This perfect communion does not come "till the whole man, spirit and soul and body, is flooded with the Spirit of the risen and glorified Christ."⁸⁸

⁸³HBS, The Life of the World to Come (London: The Macmillan Co., 1917), p. 30.

⁸⁴HBS, The Holy Spirit, in the New Testament, p. 193.

⁸⁵HBS, The Forgiveness of Sins, p. 185.

⁸⁶HBS, The Teaching of Jesus, p. 182.

⁸⁷HBS, The Holy Catholic Church, pp. 257, 258.

⁸⁸Ibid., p. 253.

The sanctification of the spirit and the personal life of the soul for perfect communion is carried on by the Holy Spirit as a continuous process beginning with baptism and going on until the end of the present life. If the Christian has co-operated with the Spirit, he still has at death the witness of the Holy Spirit with his spirit that he is an adopted son of God. But the adoption is only partial because the body, though it has been sealed and preserved with the Sacraments of grace, has not been delivered from its liability to death or the infirmities which weigh it down with the burden of the flesh. Before perfect communion begins, the same Spirit who has renewed the spirit must also quicken the body 'for our adoption, to wit, the redemption of the body.'⁸⁹

Between the time of the Christian's death and the Resurrection, the spiritual life survives the shock of physical death, and is even quickened to a degree by being set free from the burden of flesh.⁹⁰ In this inbetween condition the the spirit exists in a place which the Scriptures call Sheol, but which Swete variously labels "the Garden of happy souls", "the Garden of the Lord", or "Paradise". The change in label is necessary, according to Swete, because of the visit of the Lord to Sheol prior to His own resurrection which changed it from a prison house into a garden paradise.⁹¹

The presence of the Lord which the Christian has known through the Spirit during his mortal life is as absence in comparison with the presence he is to know in the intermediate state. Here Swete is careful to qualify that the presence is only a spiritual presence and not the literal presence of the Lord yet to be experienced after the Resurrection.⁹²

⁸⁹HBS, The Life of the World to Come, pp. 73-75.

⁹⁰HBS, The Holy Catholic Church, p. 253.

⁹¹HBS, The Life of the World to Come, pp. 27, 28.

⁹²Ibid., p. 34.

The effect of this spiritual presence on the waiting human spirit is to purify it of all imperfections which may have passed over with it from its life on earth. Another effect will be the perfecting of the spirit in the moral image of God.⁹³ Swete makes no mention that the Spirit is involved in the purifying perfecting work which goes on while the human spirit waits in the unseen world for the Second Coming and the Resurrection.

In this life the Spirit dwells in the mortal body but does not change it from its natural or lower animal state of sense and appetites to become an organ of the higher faculty of the spirit. The present natural body is therefore not resurrected but is only the seed which supplies the germ for the risen spiritual body. At the resurrection a material body is raised by the Holy Spirit, but it is a new spiritualized body designed to become the obedient organ of the spirit, to co-operate in all the purposes and aims of the spiritual nature of man in his perfect communion with God.⁹⁴

All that Swete notes of the relation of the Holy Spirit to the human spirit beyond the Resurrection is that there lies in the eternal future "an immeasurable life of progress unfettered by sin and death, 'the liberty of the glory of the sons of God'; and of this also St. Paul regards the Holy Spirit as the motive power."⁹⁵

The Rejection of the Holy Spirit by the human spirit

The teaching of Dr. Swete concerning the rejection of the Holy Spirit by the human spirit moves along two distinct lines of explanation which are mostly

⁹³Ibid., p. 34.

⁹⁴Ibid., pp. 80-93.

⁹⁵HBS, "Holy Spirit," Hastings' Dictionary, p. 410.

traditional, (1) rejection by unbelieving blasphemy of the Spirit, and (2) rejection by careless grieving of the Spirit.

From the passages in the Synoptic Gospels which speak of the blasphemy sin as being irremissible, Swete concentrates on the Marcan saying. In his exegesis of the passage in Mark 3:22-30, Swete points out that the text teaches that the one exception to the authority and power of the Son of man in the forgiveness of sins is the authority to forgive sin by which its circumstance belongs to the eternal order. In charging Jesus with the casting out of demons in the name of the prince of unclean spirits, "the Lord of dung", the Pharisaic scribes had identified the Source of good with the impersonation of evil.⁹⁶ The Spirit by which the Lord wrought His miracles was thus characterized as impure and diabolical. This was blasphemy of the most deadly kind, for blasphemy against the Spirit was, according to Jesus, the sole exception to the sins which are in the reach of forgiveness.⁹⁷ The implied application Swete makes of the text is that the man who is in such a grasp of sin that it prevents him from acknowledging the power of the Spirit to convict and heal of sin, but causes him in presumption to attribute change for the good to an evil power, has a moral disease which even the Lord could not heal. A man in such blaspheming frame of mind would seek no forgiveness when under conviction by the Spirit, and unrepented of, unconfessed sin would pass unforgiven into the eternal order for future judgment.⁹⁸

At their baptism believers receive the seal of the Holy Spirit which points forward to the time they will be completely free from sin. However,

⁹⁶HBS, The Gospel According to St. Mark, pp. 64-68.

⁹⁷HBS, The Holy Spirit in the New Testament, p. 117.

⁹⁸HBS, The Gospel According to St. Mark, p. 68.

this first installment of spiritual power is not an absolute insurance for final deliverance.⁹⁹ The Christian by neglecting the means of grace afforded by life in the Spirit, by worldliness of heart, or by cherished sin can grieve and quench the Spirit, and thereby fall back again into the ranks of the unforgiven and be lost.¹⁰⁰

The possibility and probability of the Christian sinning and at times grieving the Spirit raises the question of how post-baptismal sins are to be regarded in the Spirit to spirit relationship; and how forgiveness can be assured so that the life which is risen with Christ can be at peace. Swete notes that when the Christian sins he falls below the Christian ideal but that the sin is more a 'venial' sin, a lapse which weakens the new life of the Spirit but does not extinguish it. Of this kind of sin no Christian on earth is ever wholly free.¹⁰¹ When a Christian sins and then repents and confesses his sin, the Church to which Christ gave power to forgive sin renews the baptismal remission. This does not assure pardon, though, without an answer of the inner witness of the Spirit with the human spirit.¹⁰² In a statement which describes how the Spirit's assuring voice is heard in forgiveness there is also epitomized the whole of this chapter on the relationship of the Holy Spirit to the human spirit. Swete says:

. . . the question arises how the Divine voice makes itself heard? The answer assuredly is that the Spirit speaks in all the movements of the new life, within and without; in repentance and faith and love, in the spirit of adoption which cries within us and wherein we cry Abba, Father, in intercessions made within our hearts with groanings which are beyond and more than words; in

⁹⁹HBS, The Holy Spirit in the New Testament, pp. 232, 233.

¹⁰⁰Headland and Swete, The Epistles to the Thessalonians, p. 117.

¹⁰¹HBS, The Forgiveness of Sins, p. 186.

¹⁰²Ibid., p. 180.

the manifold experience of comfort in suffering, strength in weakness, victory under temptation, perseverance under trial; in the ripening fruit of love, joy, peace, and the other products of Divine indwelling. Insofar as these things are in us and abound, they bear witness to the reality of our reconciliation with God, and therefore confirm, with the very voice of His Spirit, our assurance that our sins are forgiven.¹⁰³

Summary

When the phrase "human spirit" is used in discussing the relationship of the Holy Spirit to man it is to be defined as the spiritual side of man's being, and is to include his conscious self, his deeper emotions, and the seat of his intellectual powers. It is the point of contact and the sphere for the work of the Holy Spirit in bringing man to ultimate reconciliation and fellowship with God. Human spirit is potential in every man, though it is undeveloped and in such a condition of enslavement through the corruption of sin as to require its complete renovation, or even re-creation.

Since fallen man possesses only the faculty of spirit and not spiritual capacity for fellowship with God this requisite capacity must be made possible by spiritual renewal. When sinful man has been brought to repentance and confession through the convicting power of the Holy Spirit he presents himself to the Church for baptism. Baptism becomes to the penitent both a sign and a means of a second birth. Baptism also becomes a sacrament of the forgiveness of sins and justification necessary for the receiving of the Holy Spirit for consecration, adoption, and incorporation.

When the Christian is baptized he receives the Holy Spirit by the laying on of hands and is thereby placed in a position of dependency upon the Spirit, and further, is consecrated to the service which the Spirit inspires.

¹⁰³Ibid., pp. 179, 180.

Pentecost historically marks the time when the Spirit came to give man the power to use the adoption rights granted to him by the Incarnation, but it is at baptism that the Spirit makes regenerated man conscious of his sonship and empowers him to fulfil his responsibilities as an adopted son.

The Holy Spirit is the corporate "possession" of the Body of Christ, and only becomes the "property" of the individual Christian when he is made a member of the Body by baptism. The Christian receives the indwelling of Christ through the Spirit in virtue of being incorporated in the Body, the Church.

As the new Christian life proceeds beyond baptism a constant conflict between "Flesh" and "Spirit" begins. "Flesh", the sphere of human lusts and lower nature in which God is not able to dwell, remains for life even in regenerate man to offer sin a potential foothold.

The "Spirit", which wars against the "Flesh", refers immediately to the state of the believer's inward spirit as wrought upon by the Holy Spirit, and ultimately to the Holy Spirit as an inworking power. Both the "Spirit" and the "Flesh" act upon the human mind of the Christian, leaving him to choose continually which of the two powers he will have to rule in his life.

The Holy Spirit is not present in the life of the Christian only as an aggressive force striving against the flesh; He is also present as a constructive, sanctifying, power to produce and perfect holiness in the creature. This He does through a progressive strengthening of the spiritual life.

The means through which the Spirit works in the sanctification of man are the Word and the Sacraments.

In sanctification as it is by the Spirit that God speaks in and to man by the Sacraments, so it is by the Spirit that the human spirit holds communion with God in prayerful response. The Spirit enables man to pray by

inspiring a filial spirit in him, and by inditing his desire in prayer. In an intercessory sense the Spirit articulates the desires of the Christian for which he is unable to find adequate words.

In sanctification the Spirit is present also to lead and guide the Christian in all of his living. If the communion between Spirit and spirit is an abiding, growing experience it is possible that the human spirit may not be aware of any immediate leading action of the Spirit.

The fruit which appears in the life of the Christian is not an end result of a spiritual life through the Spirit's indwelling, but rather the momentary operation of the Spirit through the continually surrendered life of the Christian.

Whatever the measure of the spiritual experience of the sanctified Christian it is only partial in terms of the fullness of experience that is to be available after the Resurrection. Therefore the result of the work of the Spirit in this life is only the first instalment of what is yet to come in eternal life. The presence of the Spirit now is the guarantee for the future, more glorious, experience.

Before the future and more perfect life and communion with God can take place it is necessary for the whole man, spirit, soul, and body to be flooded with the Spirit of the risen and glorified Christ. In the intermediate state between death and the Resurrection the spirit is to be purified and perfected during its stay in "Paradise". At the Resurrection a spiritualized body is joined to the spirit to be its obedient organ in co-operating in the whole man's eternal communion with God. In the immeasurable and eternal life of progress of this communion the Holy Spirit continues as the motive power

The Holy Spirit may be rejected by unbelieving blasphemy, or by carelessly

grieving Him away by falling into willful and deliberate sin. He may also be rejected by the continual neglect of the grace which He brings by his presence.

When a Christian sins a sin which is "not unto death" the Church has power under the guidance of the Spirit to forgive the sin and to renew the penitent's baptismal remission. The pardon for such sin and the assurance of reconciliation is witnessed to the spirit by the Holy Spirit through the continuing awareness of the Spirit's presence in all the movements of the abiding life in Christ.

CHAPTER V

HENRY BARCLAY SWETE: A PROPHET OF PENTECOST?

One of the biographers of Henry Barclay Swete in an evaluation of Swete's contribution to the understanding of the doctrine of the Holy Spirit makes this comment:

It will be noticed how early and late in his life as a student Dr. Swete dealt with the subject of the Holy Spirit. In regard to it he devoted himself to the exegesis of Holy Scripture and to tracing the history of the doctrine. He avoided adventuring himself on the slippery paths of speculative theology. With this exception, his treatment of the subject was as thorough as it was devout and careful. Dr. Swete's writings are I think a sufficient answer to one of those recent criticisms on religious life in England . . . namely, that the doctrine of the Holy Spirit has been neglected by English Theologians. At least among us at Cambridge as Dr. Westcott was the prophet of the Incarnation, so Dr. Swete was the Prophet of Pentecost.¹

Having now brought together the main lines of Dr. Swete's thought on the doctrine of the Holy Spirit it is the purpose of this concluding chapter to examine some of the reasons for the commendation of Swete. At the same time it will be necessary to indicate some of the possible reasons why the "prophet" is yet without greater honour in other countries as well as his own.

For purposes of continuity and clarity the format of the chapter is dictated by the nature of the material found in sequence in preceding chapters and is discussed in order.

Swete as a Traditionalist Theologian

A serious study of theology is never done in vacuo, i.e., apart from the personality of the theologian with his fixed or changing states of mind and

¹F. H. Chase, "Henry Barclay Swete," The Church Quarterly Review, (October, 1917), p. 117.

attitudes; apart from the influences which shape his life and thought; and, apart from the personal communication which reveals both.

The most influential theologians in the history of the Christian Church are not generally remembered as men who were very shy and diffident; men who avoided controversy; or men who were either unable or unwilling to do imaginative or reconstructive thinking in theology. Yet, if opposite and more positive qualities are valid criteria for judgment, there was manifest weakness in Dr. Swete's personality in terms of theology. Lacking in dynamic qualities it could be said without criticism, however, that in Swete's case they seemed unnecessary. He seems to have been among the last of the gentleman scholars in the Cambridge tradition whose serenity, modesty, loyalty, and kindliness, were best adapted and dedicated to the clarifying and championing of the traditional theology of the Anglican Church.

While it is difficult to single out the cause to effect influences which shaped Swete's placid personality for his calm defence of the status quo, it is possible to point out some of the influences which conceivably restrained him from attempting any revolutionary changes in Church doctrine, or the abandoning of any of the traditional judgments of the Church. These are as follows:

- a) His earliest years were spent in a vicarage, in the environment of the ministry of the Church. Here, continually placed in the worship and study atmosphere of the Church, he was encouraged to take full part and was made to feel he belonged.
- b) His early and continuing love for the services of the Church, the liturgy and the sacraments.
- c) His honours training in the Classics and the veneration he held for the Church Fathers could have made him reluctant to abandon the old for the new.
- d) His pastoral background in country parishes carried on under the conviction that it was the pastor's duty to keep the affirmations of the Church clear and continually before the saints.

- e) His cloistered life at Cambridge where conservative Anglo-Catholicism was the rule of faith and life.
- f) His apparent lack of contact or experience with the world outside of the Church. There was no urgent need forced upon him to modify or restate the doctrines of the faith toward more relevant preaching.
- g) His utmost deference for the authority of the Church and his faith in the Creeds
- h) His fear of compromise with anything Roman, or contrary to the English Reformation.
- i) His own personal piety which he attributed to the spiritual nurture and care received through the Church.

To understand Swete's reverence and enthusiasm for Church authority and tradition it is important to remember what he held to be most significant in the faith and worship of Anglo-Catholicism. In none of his writings is this made more evident than in the introduction he wrote for Volume One of The Devotions of Bishop Andrewes. Toward the end of the brief introduction Swete writes a few words about "the Bishop's theological position." First he commends the Bishop for having been a devoted and loyal son of the Church of England, a harbinger "of wider knowledge, of freedom of thought, of calmer and steadier judgment" than his predecessors. Swete notes that Andrewes recognized "the Catholic heritage of the Church, its relations to East and West, and not only to the undivided Church of the first few centuries." The Bishop is given credit for being conscious of the defects and needs of the Reformed Church, and that he was bold to the extent of adhering to ancient terms and traditions which the Reformers had avoided. Swete observes that Andrewes teaches correctly when he teaches 'the remission of sins through penitence and the works thereof, by the power of the three holy keys and sacraments that are in the Church of God.' The full acceptance of the patristic doctrine by Andrewes is also noted by Swete. The Bishop is also praised by his admirer

for what he left out of his theology and teaching, of Roman assertion. Finally, and characteristically, Swete sees the Devotions of Andrewes as passing by controversial questions, giving attention rather to a devotional interpretation of "the Apostles" and Nicene Creeds, . . . the Incarnation and Atonement, the Resurrection and Ascension, the coming of the Spirit and His work in the Catholic Church, and the heavenly life and the future coming of our Lord.²

Any, even cursory, reading of the books and articles which Swete has written will reveal that what he recognized and approved of in the theological position of Andrewes he has perpetuated, defended, and amplified in his own works.

Along with his attitudes and convictions, the manner in which a theologian communicates his thought will be largely influenced by his personality; but his communication must also be influenced by an awareness of the levels of thinking in the individual minds for which it is intended. It is therefore important to keep in mind when evaluating what Swete taught, or has written, that it was not his intent to make a formal contribution to theology. Rather, Swete did his work with the embryo ecclesiastic, the ordinand, primarily in mind, and therefore it is to be expected that he would tend to be cautious in the theological judgments he expressed. In a personal interview with Professor A. C. Bouquet of Cambridge, who read theology under Professor Swete in the 1906-1907 term, his outstanding memory of Swete was that of the ordinand oriented lectures.³

In a secondary sense Swete sought to communicate his theological insight to the clergy already at work in the vineyard, and to the interested laity of the Church. This point is made repeatedly by Swete in the forewords of a number of

²John Henry Newman, (translator) The Devotions of Bishop Andrewes (London: S.P.C.K., 1920), pp. xxi-xxiv.

³Interview with Professor A. C. Bouquet, Cambridge, March 28, 1966.

his books. Typical of these is this one from the volume The Ascended Christ.

It reads:

This little book has been written as a sequel to Appearances of our Lord after the Passion. Like its predecessor, it has grown out of a course of lectures given to candidates for Holy Orders. My hope is that in its present form it may be of some service to the younger clergy, and also to the increasing class of Church workers among the laity.⁴

When judgment is passed on Dr. Swete's contribution to the understanding of the doctrine of the Holy Spirit it must be judgment tempered with a fair appraisal of the "prophet" as a person, and a due regard for his intended reader or listener. With this in mind it would appear that Swete had neither the temperament nor the inclination to do more in theology than faithfully to collate and interpret the past teaching of the Church, all the while seeking to enrich it with his own meticulous scholarship and prudent piety, and then to communicate it to the ministry and the laity of the Church with the hope and prayer it would be of help for Christian living and witness in a changing world.

Swete and the Spirit

Before making an evaluation of Dr. Swete's treatment of the various aspects of the doctrine of the Holy Spirit it is considered helpful to review some of the reasons why pneumatology was a chief concern to him, and how he approached his study of the doctrine.

In writing his first volume On the Early History of the Doctrine of the Holy Spirit Swete chose, for no explained reason, to study the circumstances under which the Catholic Church was brought to proclaim the Deity of the Holy Spirit.⁵

⁴Henry Barclay Swete, The Ascended Christ, p. vii.

⁵HBS, On the Early History of the Doctrine of the Holy Spirit, p. 3.

Through a concern to see the Churches of the East and West reconciled Swete next brought out his History of the Doctrine of the Procession of the Holy Spirit in 1876. In the volume he attempted to show that faults had not been wanting on either side of the Filioque controversy, and that mutual forbearance was necessary as the first step toward permanent reconciliation.⁶

In 1893 Swete lectured on the Christian Doctrine of the Holy Spirit at Cambridge, and from his research probably composed his article for Hastings' Dictionary which was published in 1899. In the article Swete examined the Christian theology of the Spirit tracing the "progressive revelation" through the Old and New Testaments, and including the intermediate Jewish writings. At the end of the article is found Swete's working bibliography from Patristic, Medieval, and Modern literature on the subject.⁷

Swete's two later books on the subject, The Holy Spirit in the New Testament, and The Holy Spirit in the Ancient Church, were largely expansions

⁶HBS, History of the Doctrine of the Procession of the Holy Spirit, p. 4.

⁷HBS, "Holy Spirit," Hastings' Dictionary, p. 411. Patristic and Mediaeval Sources: Tertullian, adv Prax.; Origen, de principiis, i. 3; Athanasius, Epp. ad Serap.; Cyril of Jerusalem, Catech. xvi. xvii.; Didymus de Sp. Sanct.; Basil, de Sp. Sanct. (ed. Johnston); Gregory of Nazianzus, Orat. Theol. v.; Ambrose, de Sp. Sanct.; Augustine, de Trin. iv. v. xv., in Joann. tr. xxix; John of Damascus, de fide orth. i.; Anselm, de process. Sp. Sanct.; Thomas Aquinas, Summa, p. i. q. 36-38.

Modern Sources: Petavius, de Trin. ii. iii. vii.; Pearson, Bp., Exp. of the Creed, art. iii, vi.; Owen, J., Pneumatologia; Heber, Bp., Personality and Offices of the Comforter; Hare, J. C., Mission of the Comforter; Kahnis, C.F.A., Lehre vom h. Geiste, Bd. i.; Gaume, Traite du S. Esprit; Moberly, Bp., Administration of the Holy Spirit in the Body of Christ; Hutchings, W. H., Person and Work of the Holy Ghost; Webb, Bp., Person and Office of the Holy Spirit; Buchanan, J., Office and Work of the Holy Spirit; Smeaton, G., Doctrine of the Holy Spirit; Benson, Archbp., The Seven Gifts; Wirgman, A., The Sevenfold Gifts; Koelling, W., Pneumatologie; Candlish, J. S., Work of the Holy Spirit.

of his earlier works and were written in a more popular style. In the foreword to the volume The Holy Spirit in the Ancient Church Swete gives the following reason for writing a history covering the Ancient Church period.

He writes:

It may be asked whether it is needful to pursue the study of the doctrine of the Holy Spirit into a period which cannot claim to teach with either the authority or the creative power of the Apostolic age. The answer is that no Christian doctrine, as it is now expressed, can rightly be understood without some knowledge of the history of Christian thought. The Christianity of the present day has not been evolved directly out of the New Testament, but is the product of the gradual assimilation of the original deposit by a long succession of Christian generations. Nor is this fact to be regretted.⁸

In addition to the specific reasons Swete gives for writing on the doctrine of the Spirit it is possible that in the later works he wrote for the purpose of complementing Westcott's works on the Incarnation and Resurrection. The Cambridge theologians were trying to help the Church hold on to the idea of the supernatural in the face of liberal attack, and Swete might have felt that the doctrine of the Spirit had been neglected as a part of the defence.

The Spirit and the Written Word

The extent to which Dr. Swete accepted the method and results of the Biblical criticism of his day while holding on to what he regarded as the 'vital truths' of the past appears on the surface as incongruous. How could Swete hold on to an Anglican theological position of accepting the Scriptures as supreme authority for truth with tradition attesting to that truth, and yet allow for the conclusions of a thorough going criticism?

A part of the answer lies in the rather open ended view Swete held

⁸HBS, The Holy Spirit in the Ancient Church, p. 4.

regarding the nature and inspiration of the Scriptures. Another part of the answer is found in Swete's conception of the roles of faith and reason in the interpretation of Scripture. And, a more complete answer is given in his stated convictions on the progressive enlightenment of the Christian consciousness through the teaching of the Holy Spirit.

Swete first opens the way to allow the Scriptures to be submitted to historical and literary criticism when he defines them as a literature amenable to ordinary methods of literary study. At the same time, however, he wishes to designate the Scriptures as a sacred library of the oracles of God which aim at an end beyond the range of literary studies. By this stipulative description Swete is able in his own thinking to make what seems to be a kind of Thomistic dichotomy of the nature of Scripture which permits any amount of human analysis and criticism, at the same time placing something in the Scriptures as uniquely spiritual and Divine and beyond the reach of the critic.

The perennial problem of the nature of revelation in Scripture does not seem to be solved by Swete's broad definition, for it would appear that he accepts the concept of a double nature of Scripture but keeps the "human" nature safely separated from the "Divine" where criticism is involved.

Without apparent fear Swete offers the higher critic yet another gambit through a rather broad conception of inspiration as it relates to Scripture. Some of the Bible writers, as in the case of the writers of the Synoptic Gospels were, in Swete's evaluation of them, little more than compilers who probably had no awareness of any guidance by the Spirit, though He was present, as they selected their materials. And further, they had no guarantee of protection from error. Even writers of the Scriptures such as Paul, whose mind was raised above the natural level under the Spirit of prophecy, and who was to

varying degrees conscious of Divine assistance, could not claim that all he wrote was free from error, or uniformly inspired. Nevertheless, the critic could have full access to the Scriptures and exploit all of the weaknesses and errors of their human authors, and still Swete felt that they could be regarded as supreme authority for doctrine and life. This was possible because the frail human writers were inspired by the Spirit of truth, and therefore truth is to be found in what they wrote.

No one could ever criticize Swete for giving any credence whatever to verbal inspiration of the Scriptures. Nor could he be scored for ruling out the effectual operation of the Spirit in the Bible writers toward securing the truth of God's revelation. Beyond this stand he wisely admits that "the human element in the written word co-exists with the Divine after a manner inscrutable to our comprehension."

The gradual development in Swete's attitude towards Biblical criticism which moved him from an apologetic conservatism to a position of conservative liberalism indicates that he was willing to welcome all aids to good scholarship, but he was also cautious and sober concerning the rapid changes of thought taking place about him in the more liberal Old and New Testament scholarship.

For Swete Christianity was a permanent revelation, and the Church was only a witness and keeper of the revealed faith, and not a discoverer of new things. To accept the Catholic Creeds was to accept by faith the teaching of Christ as received through the Holy Spirit. This domain of Spirit imparted faith was not open to critical question. New knowledge might be gained about the faith through the vigorous exercise of reason in applying new critical and exegetical methods; but nothing that was called new could invalidate, alter, or add to the original deposit of the faith.

There was nothing of the obscurantist in Swete, though he was most

reluctant to apply critical methods to his own exegesis of Scriptures. His critical views were parallel with the most emancipated of the liberals. He simply did not allow the threatening results of criticism to affect his faith in the theological decisions of the past. Swete did not seriously envisage that Biblical criticism would ever discredit the documents of Scripture, but he did foresee the possibility of the Bible losing its authoritative role in the Church. Even so, he firmly believed that progressive enlightenment of the intrinsic spiritual truths of the Scriptures through the teaching of the Holy Spirit in the Church would yet render them impervious to the threatening results of criticism. Thus he could almost have his cake and eat it too, as in the most obvious case cited in Chapter Two where Swete on the basis of criticism doubts the genuineness of II Peter 2:21, but nonetheless goes ahead and interprets it as being descriptive of the influence of the Spirit on the Bible writer in the inspiration process.

Was J. F. Bethune Baker right when he said of Swete that in relation to modern theological development "Dr. Swete's knowledge and reason carried him far beyond the position in which his feeling kept him."⁹ Was Baker correct in claiming that Swete invested the formulae of the past "with a certain static quality and a measure of finality which would always remain attached to them."¹⁰

The Holy Spirit in the Trinity

The consummate faith of Dr. Swete in the presence of the Holy Spirit in the Church as Teacher and Guardian of truth was grounded in a carefully worked through understanding of the relationship of the Spirit in the Trinity.

The Baptismal Formula in Matthew 28:19 is the locus classicus for Swete

⁹Henry Barclay Swete - A Remembrance, p. 102.

¹⁰Ibid., p. 104.

for his understanding of the Trinity in terms of unity. He rightly sees in the formula the emphasis which Christ seems to have placed upon the relationship of the Holy Spirit to the Godhead as He stressed the fact that the Spirit must not be thought of as being detached in any sense from the Being of God. He must be understood and experienced as God and not merely the action of God. Thus seen the Spirit could never become institutionalized or humanized. In theory the "Act-in-Being and the Being-in-Act is a very strong point in Swete's pneumatology.

Another point along this line in favour of Swete is his affirmation of the homousion of the Spirit. His confession is little more than a reflection of his acceptance of the Nicene Theology which led to the essential formulation of the doctrine, but it is nonetheless significant to his consistent stress on what is done by the Spirit in the Church. Swete wishes to emphasize again and again that all that the Spirit does in the Church and world is an integral part of the fulness of Divine activity in unity. This provides a compelling reason for recognizing that the Spirit must be seen and experienced as the fulness of God in His essential nature, as well as in terms of His operations.

It has been correctly said that "a full doctrine of Christ and a full doctrine of the Spirit stand or fall together."¹¹ In this respect the Christology of Swete is full enough to at least indicate the inner connections of the dynamic reconciling work of God for man through Christ and the Spirit.

From his statements on the relationship of the Spirit to the Christ it appears that Swete favoured a Lucan Christology, toward emphasizing the Divine sonship in the human nature of Christ. The Divine activity of the Spirit in relation to Christ is seen by Swete to have been concentrated on the human aspect of the hypostatic union in the Incarnation when the "flesh" of Christ was conse-

¹¹ T. F. Torrance, Theology in Reconstruction (London: SCM Press Ltd., 1965), p. 266.

crated and sanctified by the Holy Spirit at the moment of conception, with a resultant sanctity and sonship not based on Christ's pre-existence. For Swete the Incarnate Christ which the Spirit must re-present to man must be "very man" as well as "very God." The direction of Swete's emphasis can be appreciated in that he sought to maintain a balanced incarnational theology, but his concept of what he terms the true "immaculate conception" raises some existence questions.

Concerning the presence of the Spirit in the Incarnate life of Christ Swete cites the example of Christ's uncanny powers of spirit to perceive the thoughts going on in the minds of those about Him. These powers are attributed by Swete to the Spirit. While he acknowledges the importance of the event language in the Gospels which points to the way Christ was able to accomplish his ministry through the Holy Spirit, Swete is very careful to explain that the spirit of Christ was not only the immediate sphere of the operations of the Spirit as it might be for any man, but, as the Church Fathers had taught, the same spirit was the sphere through which the Sacred Humanity was united to the Divine Word by the Holy Spirit. Swete again wants to underline the point of traditional theology that substance is always linked with event in the Incarnational life of Christ.

In his writing Swete reveals a vital interest in the relationship of the Holy Spirit to the Incarnate Christ during His life on earth, but he seems mainly interested in what the Spirit did in the way of bringing Christ to the time of His glorification when the Spirit could be communicated through the glorified Christ to mankind. This is to suggest, whether a point for criticism or not, that pneumatology appears to be the main motif which colours the rest of Swete's theology.

Moving on from Christology and the Spirit, when Swete comes to the subject of the personal life of the Spirit in Himself he does not venture descriptions much beyond the simply stated lines of thought of the New Testament, What he places most emphasis on, though, is important to note since it bears directly on his thoughts of the relationship of the Spirit to the Church. The Spirit is seen by Swete as having all of the essential attributes of Personality which are necessary to fulfill the whole of the Lord's personal functions towards the Church, of Paraclete, Teacher, Director, Protector, and Counsellor.

Finally with regard to the explanation Swete gives of the eternal procession of the Spirit he is especially lucid and to the point. Though he advocates the Augustinian position on the procession doctrine, which has a suggestion of some subordination of the Spirit to the Father and the Son, Swete clearly sees the perspective and gives the Spirit equal position in the Godhead as God thinking, willing, and acting in one of three eternal spheres.

Having intelligently established his faith in the tri-personal unity of the Trinity, and in the Christological ground for the Pentecostal mission of the Spirit, Swete could speak with some clarity on the relationship of the Spirit to the Church and the world.

The Spirit within the Church and World

It is observed that all lines of Dr. Swete's thought on the doctrine of the Holy Spirit are directed towards unfolding a meaning of what happened, and what happens, in salvation history when the Holy Spirit of God is present in the midst of a gathering of two or three Christians met together in Christ's name around the Word and Sacraments as members of the Holy Catholic Church.

At no point in his theology is Swete more precise than he is in relating the doctrine of the Spirit to the doctrine of the Church; and, possibly at no

point is he more parochial.

To begin with, the interpretation of the coming of the Spirit to the Church at Pentecost is most carefully grounded in Christ by Swete. The prerogative of Christ to bestow the Holy Spirit as a glorification Gift to the Church is traced by Swete in Scripture from the prophecies of Isaiah through to the proclamation of it by John the Baptist, and on to the Lord's own pronouncement and promise. Swete sees the Easter gift of the insufflation as a gift of Christ given proleptically to quicken the early Church, to remind the disciples that the Church lives by "breath" alone, i.e. by the living Spirit of the Christ who brought it into being. Swete recognizes that without the Pentecostal Gift of effusion sent by Christ in the Spirit to the Church, the Church could not be the living Body of Christ, or partakers in His life and power. Nor could the Church have the power to be His effective servant in giving His Gospel to the world. There is no question in Swete's mind but that the presence of the Spirit with the Church fills the place of the absent Lord and makes Him spiritually present in the midst of the two or three wherever and whenever they are gathered together in His name. So it is that the life of the Church in the Spirit is a life of participation in Christ through the creative energy of the Holy Spirit which is by grace to be present in the Church to the end of the age.

There is no doubt but that in his Christological conception of Pentecost Swete finds the Upper Room secure, and that he believed that something as new and as permanent as the Incarnation took place in the history of the Church. The parochial problem which makes his pneumatology open to some criticism is that of the administration of the Spirit in the Church beyond Pentecost.

To what degree was Swete able to see the Church as belonging to Christ to do with as He wished through the Holy Spirit; and in what ways did Swete see the Holy Spirit as being in a sense administered or governed by the Church?

This query is not intended to suggest that Swete felt that the Spirit was One to be absorbed into the Church, but rather that he tends to make his theology of the Spirit the theology of the manageable.

Some examples may be cited which reveal the tendency of Swete to hold a somewhat Roman view of the activity of the Spirit in the Church, while at the same time chanting the Veni Creator Spiritus.

The first example is bound up in the views Swete expresses regarding the Apostolicity note of the Church. For Swete the Catholic Church is Apostolic in three respects: "as planted in the world by the Apostles; as adhering to the teaching of the Apostles; as carrying on the succession of Apostolic ministry."¹² The insistence by Swete in an unbroken linear history of Apostolic tradition and ministry in the Church suggests that historical succession is to him a necessary way of guaranteeing the solidarity and authority of the Church. He even admits that "the comprehensiveness of the Church is conditioned by her resolve to maintain an unbroken connexion with the Christian Society of the Apostolic age."¹³

A second example which closely parallels the first is discoverable in the unwillingness on the part of Swete to recognize the separatist bodies of his day as being Churches in their own right though separated from the Establishment. His chief objection to these groups is that they lacked the note of unity which characterized the historical Church. Here his veneration for tradition prevents Swete from seeing the possibility of a unity in the work of the Spirit which could qualify and even contradict historical continuity, and allow for the incorporation into the Body of Christ some who might not be of the historic Establishment, but were of Christ through the Spirit. Had he been pushed towards an ecumenical position it is almost certain that Swete would have

¹²HBS, The Holy Catholic Church, p. 44.

¹³Ibid., p. 50.

resolutely, though ever so charitably, continued to insist that "the Church of Jesus Christ opens the doors to all comers, but all who enter must accept Apostolic doctrine, and submit to Apostolic order and discipline."¹⁴

What appears to be a tendency in Swete to interpret the role of the Spirit in the Church as a domesticated magisterial assistant to the Apostle's successors, rather than as confronting Lord; and which in turn would make him appear bigoted and provincial in his attitude toward "outsiders" is worthy of criticism; but in final analysis it may be attributed in large part to his reverential belief in the presence of the Spirit in the Church as Teacher.

The promise of the Lord to the Apostles that "when the Spirit of truth is come He shall guide you into all truth," is taken literally by Swete to mean that the actual attainment of "all truth" is guaranteed to the Apostles and through them is guaranteed to the Church.

By the progressive enlightenment through the teaching of the Spirit the Church is assured of ultimate attainment of the whole truth of the Gospel. After the ascension of Christ the Gospel writers were reminded of the Lord's teaching, and brought it together in written form with all of the new emphasis and meaning they had gained under the guidance of the Spirit. A yet fuller attainment of truth is reflected in the Fourth Gospel, and in the Epistles of Paul, Peter, and John.

Beyond the Apostolic age the Church jealously preserved the truth the Apostles had left them, and under the teaching of the Spirit sought gradually to move on toward an even more complete understanding of this original deposit of truth. Irregardless of human foible and proneness to error which has plagued the Church in her pursuit of truth the presence of the Spirit as teacher guarantees its eventual achievement.

¹⁴Ibid., pp. 49, 50.

Under the conviction that the Church has such a guaranteed indefectibility, Swete felt compelled to cling to a historical continuity of teaching dating back to the Apostles. Secure in his faith that the Spirit had led and was leading into all truth, Swete could face all critical attacks on the tradition and authority of the Church from without. With equanimity he could also be charitable towards all of the weak gropings after truth within his own beloved institution. Magna est veritas, et praevalet.

And while he waited and studied he could be kind to the separatists, and hope they would come back to the institution which was being taught by the Spirit.

The Holy Spirit and the human spirit

The last book written by Swete on the doctrine of the Holy Spirit, The Holy Spirit in the Ancient Church, has in the last paragraph of its Foreword this observation:

In our own time the doctrine of the Holy Spirit has aroused an interest which seems likely to grow and extend as attention is increasingly fixed on the spiritual side of human nature. It is possible that modern life, as it escapes from the control of a crude materialism, may be led to seek solution of its perplexities in the Christian doctrine of a Divine Spirit working in the world and in man; and that the Christian doctrine, on the other hand, may gain by contact with modern thought, as in the early centuries it gained by contact with Greek philosophy. In this way it may be given to our age or to the next to make its own contribution to the expression of this great article of our faith; a contribution which, while leaving the ancient landmarks undisturbed, will take account of the new and rapidly widening experience of these latter days.¹⁵

There is little evidence that the "Christian doctrine of a Divine Spirit

¹⁵HBS, The Holy Spirit in the Ancient Church, p. 7.

working in the world and in man" which Dr. Swete expounded was affected by any contact with modern thought, or that he made any significant contribution to the knowledge of the experience of this aspect of the faith. Though his statements give hint that he was aware of the trends of thought in psychology, phenomenology, and in the "experience" schools of his time it is apparent that he chose to disregard their thinking and stay unexcitably and closely to the more traditional solutions to the problems of the human spirit.

This does not mean that Swete had little appreciation for human experience and existence, and therefore passes over this part of the doctrine of the Spirit routinely. At no point in his writing does he seem more a Pastor than when he is dealing with the human spirit of man which must be renewed and sanctified by the Holy Spirit. Nor is his explanation of the relationship of the human spirit to the Holy Spirit facile or without problems.

In his definition of the human equation Swete is not always clear on a meaning for the term "soul". He interprets it to be the whole of mortal man; the whole of the human spirit; or, the location of the lower faculties of the spiritual nature, viz., the passions and desires. Here the mantle of the philosopher Plato lies a little heavy on Swete's shoulders as he distinguishes soul and spirit as embracing reasoning and unreasoning faculties. However, while giving credit to Plato, Swete also claims equal inspiration from Paul and the writer to the Hebrews. His lack of clarity here makes for opaqueness when he speaks later of regeneration and sanctification as these concern fallen man. For example he speaks of the spirit as needing renewing because it is "degraded and enslaved by a corrupt soul." The question is raised by this statement as to what happens to the corrupt soul in regeneration, or if it is not affected at this point in Christian experience what happens to the "soul" in sanctification? In his exposition Swete never relates either of the Divine

actions to "soul."

Swete defines the term "spirit" more consistently than he does "soul" and takes a firm position that as a faculty it is potentially in all men and therefore all men have some affinity to God, though within finite limitations. By taking this position Swete moves in the direction of accepting the concept of evangelical synergism as he sets forth the relationship between the human spirit and the Holy Spirit in the process of regeneration and sanctification. As he sketches in the details of the process Swete appears to steer a moderate course between the correlation theology of Augustinian and medieval Scholasticism, and the Reformed position of man's more passive involvement in the sovereign grace of God.

Although he avoids any extremes in theology in his explanation of man's involvement with the Spirit in sanctification, more of a prophetic ecstasy could be wished for in Swete as he described what takes place when the human spirit is opened to the creative power of the Holy Spirit in the process. When he states that the fellowship between the Holy Spirit and the human spirit in sanctification is ordinarily so complete that "the result may be attributed with equal correctness to ourselves, as led by the Spirit, or to the Spirit who leads," the words used here almost appear to be too casually written. His seeming desire to keep things orderly and unexcitable prevents this "Prophet of Pentecost" from shouting Halleluia at the fantastic thought that man can be laid hold of and held in such a union of Spirit with spirit through the gift of God's grace that even as he participates in the saving act man is all the more convicted of his own sin!

The doctrine of perfection is difficult to think through from the viewpoint of the work of the Spirit in man. An understanding of the perfection of spirit which is consequent in a life that is being progressively sanctified is relatively easy to grasp in principle, but what is involved in the complete spiritualizing of

the whole man at the end of the age is a problem which puzzles most theologians.

Swete attempts to deal with the problem in a way reminiscent of many of the ancient Fathers, and at the same time possibly reflects the thought of some of his contemporaries such as Canon Frederic W. Farrar, whose book Eternal Hope would have been known to Swete from the time of its publication in 1890. Without quoting directly from any writer Swete draws attention to something he feels is significant to eschatology as it concerns the perfection of the human spirit.

Following his earlier line of reasoning that the Spirit works in sanctification to bring the spirit to perfection but does not bring the body of flesh under control, Swete sees instantaneous perfection of the body and spirit for those who will be translated at the Second Coming without seeing death; and a final perfecting in Paradise for those who die before Christ comes. Speaking of the second group who die in the Lord and await the resurrection, without compromise with the Roman position on Purgatory, Swete seeks to interpret what he feels goes on in man in the intermediate state in death towards perfection. This interpretation, as sketched in the latter part of Chapter Five of this study, allows for a final perfecting of man's spirit as he awaits the Resurrection in the spiritual presence of the Lord. Of interest is the fact that in Swete's conception the "spiritual presence" of the Lord is evidently sufficient for what is involved in the further perfecting of man during his stay in "Paradise," for in his discussion of what goes on in the intermediate state Swete does not indicate any role for the Spirit. Is there inconsistency here in the interpretation by Swete of the work of the Spirit from the time of Pentecost until the Second Coming and the Resurrection? For that matter is his position on an intermediate state in death consistent with Scripture evidence?

Conclusions

The life and work of Henry Barclay Swete spanned a chasm which separated widely different periods of theological thought in England in the nineteenth and twentieth centuries. The faith of the Church, which had previously been based on a somewhat authoritarian view of Scripture and tradition, was challenged and threatened by a militant critical-historical scholarship, and therefore was in need of a new apologetic.

Since the primary responsibility of Dr. Swete was the teaching of the ministry of the Church he was continually faced with the task of providing an apologetic, a mediating rationale, for the old and the new in theological thought, where these were in seeming conflict. From the prominence given by Swete in his writing to the doctrine of the Holy Spirit it is felt that this was the transitional apologetic he offered his students, and which he offers his readers.

Dr. Swete was thought of by his colleagues as worthy of being called the Prophet of Pentecost of his time. After examining the writings of Swete on the doctrine of Pentecost it seems more appropriate to accept his own appraisal of his work as found in his stated ideal to be found ever a Pastor and Teacher who sought daily to perform his task in the spirit of the words of the Lord, "Every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old."

Swete was most aware and appreciative that the Church had prophets who could teach afresh to their own generation the great lessons of truth and righteousness, and who could by clarity of vision forecast the direction of truth for the future. As for his work he seems to classify himself more as one of the men of the cloister and the study, whose business it was to "re-examine the sacred writings and to restate and hand on, enriched but

essentially unchanged, the tradition which the Church received from the first generation of disciples."¹⁶

By a nove, non nova approach to theology this man of the Cambridge cloister and study spent his years as Regius Professor of Divinity attempting with a reasonable doctrine of the Spirit to hold theology, proclamation, and the faith of the congregations of the Church together in a meaningful and worshipful whole.

It was Swete's conviction that a theology which was Spirit directed could assimilate new views of truth without sacrificing any part of the primitive message. Any new views which were contrary to Apostolic tradition would eventually be abandoned as the Church moved on in her Spirit guided history.

Swete did not believe that holding to the faith of the Fathers, under the direction of the Spirit meant being forced into the proclamation moulds cast in the first centuries. The same Spirit who had taught the preachers of the Ancient Church could teach preachers of the twentieth century to state traditional theological concepts in terms adapted to the needs of the challenging new century.

As for the role of faith, for both pulpit and pew it must be within the relationship of the Holy Spirit to the human spirit be given the pre-eminence over reason, within proper balance. For Swete reason must not be allowed to obstruct faith with unanswerable questions, nor must faith goad reason into areas where it is incapable of going.

Swete did not claim to be a Prophet of Pentecost, but on the strength of his faith in the Holy Spirit, and in the Church, he said, "it needs no prophet to foresee that the time will come when ideas which to-day are strange and unwelcome will be seen to possess a beauty of their own, to be necessary to the completeness of truth, and to belong, no less than many which are long

¹⁶HBS, Essays on Some Theological Questions of the Day, p. viii.

familiar, to the common treasury of the Kingdom of Heaven."¹⁷

The debate in contemporary theology does not indicate any clear fulfillment of Swete's prediction.

At the close of this study, then, the earnest counsel of Professor T. F. Torrance seems most appropriate for prayerful consideration:

Only the Spirit of Holiness can purge us from the falsification of the Good News by mixing up with it our own subjectivities and unrealities. Only the Creator Spirit begetting in us the simplicity of faith can make us free from ourselves and the distortion in our understanding of the Gospel through our own preconceptions and inventions. Yet it is against the Holy Spirit that we have sinned, in substituting our own creativity for his, and in resisting his truth in the apostolic witness. We need to be cleansed anew by the Blood of Christ and receive afresh the Spirit he mediates to us through his atonement. Without the transparency of the Spirit we cannot exercise the kind of witness in which God in Christ bears witness to himself, but it is only when God's own self-witness is heard that the world will believe.¹⁸

¹⁷ Ibid., p. x.

¹⁸ T. F. Torrance, Theology in Reconstruction, p. 258.

APPENDIX I

TITLES OF THE DIVINITY LECTURE SERIES DELIVERED BY
HENRY BARCLAY SWETE AT CAMBRIDGE FROM 1890 TO 1915

1890 to 1891

Introduction to the Acts of the Apostles
Ancient Liturgies and their relation to the Anglican order
of Holy Communion
On the early conceptions and early history of the Christian
Ecclesia (Post Apostolic)

1891 to 1892

The Christian doctrine of God
Order for morning and evening prayer
Selections from the Synoptic Gospels
Early history and doctrine of the Christian ministry
Introduction to Patristic reading (mainly Post-Nicene)

1892 to 1893

The Christian doctrine of the Incarnation and Atonement
The Prayer Book: Offices of Baptism and Confirmation
Selections from the Synoptic Gospels
The Gallican and Mozarabic Liturgies

1893 to 1894

The Christian doctrine of the Holy Spirit
Selections from the Synoptic Gospels

1894 to 1895

History and doctrine of the Canon
Selections from the Synoptic Gospels

1895 to 1896

Pre-Reformation sources of the Book of Common Prayer
The Galilean ministry of our Lord
Some studies in Old Testament Greek

1896 to 1897

History and uses of the Greek Old Testament
Introduction to the Gospel of St. Mark

1897 to 1898

The Christian Doctrine of God
St. Mark (Commentary) Three series
Beginnings of the Apostolic Church

1898 to 1899

The Sermon on the Mount
The Beginnings of Roman Christianity

1899 to 1900

The Eucharist: Primitive conception and use
Early Christian life and thought at Alexandria
Patristic commentaries on Ephesians

1900 to 1901

The Apocalypse
The Church and School of Antioch

1901 to 1902

Some early Christian Literature
The Apocalypse (Selections)
The Christian doctrine of the Resurrection

1902 to 1903

The doctrine of Confession and Absolution
Palestine in the time of our Lord

1903 to 1904

Sermon on the Mount
The Christology of the New Testament

1904 to 1905

The Apocalypse (Chapters XV to XXII)
Some Early Christian doctrines

1905 to 1906

Outlines of New Testament criticism
The Biblical doctrine of the Holy Spirit

1906 to 1907

The Corinthian Church in the first century
The New Testament doctrine of sin
Narratives of the Resurrection

1907 to 1908

Some rivals of early Christianity
The Parables of the Kingdom of Heaven

1908 to 1909

St. Paul the Missionary
Theories of the Atonement

1909 to 1910

From Alexander to Christ
The Ascended Christ

1910 to 1911

The Three Orders of the Ministry
Some Pauline words and ideas

1911 to 1912

The History of Prayer-book Revision
The Last Discourse (St. John, XIV to XVI)

1912 to 1913

Nine Great Cambridge Divines (1502 to 1879)
Studies in the Epistle to the Galatians

1913 to 1914

The Holy Catholic Church
The Communion of Saints

1914 to 1915

Studies in the Pastoral Epistles
The Forgiveness of Sins

APPENDIX II

AN ANNOTATED BIBLIOGRAPHY OF THE WRITINGS OF HENRY BARCLAY SWETE

A. Monographs and Books

1. (1860)

Two Sides to Every Question: or Nine Questions to the Baptists with an Examination of their Reply. London: Wertheim, Macintosh, and Hunt, 1860. pp. vi, 7-144.

A detailed argument against the Baptist position on baptism by immersion, and a brief for infant baptism. The format consists of a basic question on baptism, then in parallel columns the Baptist's reply and Doctor Swete's critical rebuttal appear. Appeal is chiefly made by Swete to Church history and to his own exegesis of the New Testament passages on baptism.

2. (1863)

What is the Right Method of Conducting the Defence of the Old Testament in the Rationalistic Controversy which has come upon the Church? London: Wertheim, Macintosh, and Hunt, 1863, pp. 16.

A polemical defence against the criticism of the Old Testament as found in the writings of Bishop Colenso, then of Natal. An attempt to demonstrate (1) That the Pentateuch is in the main the production of a single writer; (2) That that writer was none other than Moses; and (3) That the Mosaic narrative is historically true. The testimony of Christ to the authorship and authority of the Pentateuch is cited as concluding proof.

3. (1863)

The Epistles to the Thessalonians: With an Introduction, Explanatory Notes, Practical Thoughts, and Prayers, For Private and Family Use. London: Hatchard and Co., 1863, pp xxxiv, 35-206.

A brief commentary written in collaboration with Mr. Edward Headland, rector of Broadway, Dorset. The introduction and critical commentary are by Swete. More an adaptation of existing materials as free use is made of the work of other expositors. A reflection of the anti-Roman feeling of the time appears, e.g. "For what is Popery but the natural religion of selfishness and idolatry, engrafted on a Christian stock?"

4. (1866)

The Epistle to the Galatians. London: Hatchard and Co., 1866. pp. xvi, 17-160.

A companion volume to the commentary on the Thessalonian letters. Each of these volumes provides a significant commentary on the "Spirit" passages found in the epistles.

5. (1868)

England versus Rome: A Brief Handbook of the Roman Catholic Controversy for the use of Members of the English Church. London: Rivingtons, 1868. pp. viii, 224.

A "dispassionate comparison of authoritative documents" on the issues between the Church of England and the Church of Rome. Apologetic emphasis is placed on the Anglican position. Translated into Italian by the reforming party in Italy in 1872.

6. (1873)

On the Early History of the Doctrine of the Holy Spirit: with especial reference to the controversies of the fourth century. Cambridge: Deighton, Bell and Co., 1873, pp. 100.

An answer to the question, "What were the circumstances under which the Catholic Church was brought to proclaim the deity of the Holy Spirit?" The progress of the doctrine in the theology of the Ante-Nicene Church is traced to the fourth century. The period of concentration is that between the Councils of Nicea and Constantinople.

7. Theodorus Lascaris Junior, De Processione Spiritus Sancti oratio apologetica. London: Item Edinae apud Williams et Norgate, 1875. pp. iv, 24.

A Greek manuscript without preface, footnoting or introduction, edited by Henry Barclay Swete.

8. (1876)

On the History of the Doctrine of the Procession of the Holy Spirit, from the Apostolic Age to the death of Charlemagne. Cambridge: Deighton, Bell and Co., 1876. pp. viii, 248.

An examination of the materials of the first eight centuries which relate to the controversial Procession-dogma. A review of the history which led the eastern and western sections of the Church to their different and divisive conclusions.

9. (1880, 1882)

Theodori Episcopi Mopsuesteni in Epistolas B. Pauli Commentarii. 2 Vols. Cambridge: University Press, 1880 and 1882. lxxxviii, 312: viii, 378.

A Latin version, with the extant fragments of the original Greek, of the commentary of Theodore of Mopsuestia on Galatians, Colossians, Thessalonians, and Philemon. Contains an introduction by Swete on the theological method of Theodore of Mopsuestia.

10. (1887)

The Old Testament in Greek according to the Septuagint. Cambridge: University Press, Vol. I, 1887, Vol. II, 1891, Vol. III, 1894.

A reproduction of the Vatican coex supplemented from the Alexandrine MS and giving the variants of the most important codices

already edited. Gives considerable information about the materials used in the preparation of the Septuagint. Volume III adds the Greek text of the books of the Maccabees from Codex Alexindrinus, the Psalms of Solomon, the extant fragments of the Greek version of the Book of Enoch, and the ecclesiastical canticles.

11. (1892)

The Apocryphal Gospel of St. Peter: The Greek Text of the Newly discovered Fragment. London: Macmillan and Co., 1892.

A copy of a Greek manuscript with a preface introduction signed by Dr. Swete.

12. (1893)

The Akhmim fragment of the Apocryphal Gospel of St. Peter. London: Macmillan and Co., 1893, pp. xlviii, 34.

An introduction plus notes and indices which deals with the history of the manuscript fragment and what is included in terms of the canonical Gospels. Comparison is made of the fragment with other Gospel-literature which has survived. There is also a review of the literature surrounding the fragment.

13. (1893)

Our Living Creed. Selected and edited by C. H. Prior to appear in Cambridge Sermons Preached before the University in St. Mary's Church, 1889-1892. London: Methuen and Co., 1893, pp. 147-167.

A sermon preached by Professor Swete at St. Mary's in Cambridge on Trinity Sunday, June 12, 1892. Endeavours to show that the doctrine of the Holy Trinity is "neither inconsistent with the primitive faith nor alien to the field of human life and the widest range of human thought."

14. (1894)

The Apostles' Creed: its relation to Primitive Christianity. London: C. J. Clay and Sons, 1894, pp. 112.

An answer to Harnack's attack on the historic creed of the Church, particularly affirming that the subapostolic age and that which succeeded it were conscious of a distinction between God and the Spirit of God. The substance of a short course of lectures delivered in the Divinity school at Cambridge during Lent of 1894, prepared for "educated members of the English Church."

15. (1895)

Faith in its relation to Creed, Thought and Life. London: Society for Promoting Christian Knowledge, 1895, pp. 48.

Addresses given during Lent to junior members of Cambridge University in defence of the validity and contemporaneity of the creed of the Church.

16. (1896)

Church Services and Service-Books before the Reformation.
London: Society for Promoting Christian Knowledge, 1896. pp. 230.

A historical and content analysis of the Breviary, the Missal, the Manual, the Processional and the Pontifical in their development before the Reformation. The book is based upon material from a course of lectures delivered to candidates for Ordination.

17. (1896)

On the Bull Apostolicae Curae. Cambridge: Macmillan and Bowes, 1896. pp. 28.

A lecture given to members of the Divine School at Cambridge on November 6, 1896. A militant defence reaction to the refusal of the Roman Church to recognize the validity of Anglican orders.

18. (1898)

The Gospel according to St. Mark: The Greek Text with introduction, notes and indices. London: Macmillan and Co., Ltd., 1898. pp. cx, 412.

A commentary on what Professor Swete felt to be the simplest book of the New Testament in terms of the primitive picture of the Incarnate Life. The volume works through historical, structural, and critical details in connection with Mark as well as providing an exegetical commentary. One book review rates this work as a fit companion for the great Cambridge Commentaries of Lightfoot and Westcott. The book is especially commended for its use of the Septuagint in illuminating the New Testament account. (3 Editions)

19. (1900)

An Introduction to the Old Testament in Greek. Cambridge: University Press, 1900. pp. xiv, 592.

A history of the Greek Old Testament and its transmission, outlining the contents of the Alexandrian Old Testament, showing also the literary use, value, and textual condition of the Greek Old Testament. A special chapter shows the use of the Greek Versions as aids to Biblical study and the influence of the Septuagint on Christian literature. (2 Editions)

20. (1902)

Patristic Study. London: Longmans, Green, and Col., 1902. pp. xi, 194.

One of a series of Handbooks for the Clergy edited by Arthur W. Robinson. An attempt on Swete's part to outline the field of Patristic learning to stimulate and guide personal study among the younger clergy of the Church of England.

21. (1903)

Studies in the Teaching of our Lord. London: Hodder and Stoughton, 1903, pp. 186.

A reprint of articles by Swete which appeared in the 1903 edition of the Expositor. The teaching of Christ is considered in its general

character and then the main themes are traced through the four gospels by means of exposition. Logia on the Spirit receives only general treatment.

22. (1905)

Essays on some Theological Questions of the Day. London: Macmillan and Co., 1905. pp. x, 599.

A series of apologetic essays edited by Dr. Swete. The essays were compiled to set forth the problems of the reconstruction theology of the time along with some ways of solving the problems without changing the basic theological traditions of the Church.

23. (1906)

The Apocalypse of St. John. London: Macmillan and Co., 1906. pp. cxvi, 335.

A commentary on the Apocalypse which in addition to providing a classic exposition of the Greek text provides also a prime example of the hermeneutical methodology of Dr. Swete. The introduction is over two hundred pages in length as it exhaustively treats the background information involved in the exegesis of the Book. (In 3 editions.)

24. (1907)

The Appearances of our Lord after the Passion. London: Macmillan and Co., 1907. pp. xx, 152.

A study in the earliest Christian records of the Resurrection event. The appearances before and after the ascension of Christ are examined in the chronological order in which they appear in the New Testament. A postscript chapter sums up the Scriptural argument and interprets the appearances in light of modern knowledge and thought.

25* (1908)

Zwei neue Evangelienfragmente. Bonn: A. Marcus and E. Weber's Verlag, 1908. pp. 16.

Two Gospel fragment manuscripts edited and explained by Dr. Swete. Also printed in English.

26. (1909)

The Holy Spirit in the New Testament: A Study of primitive Christian Teaching. London: Macmillan and Co., 1909. pp. x, 417.

A study, as the book's subtitle suggests, of what the Presence and working of the Holy Spirit meant to the first generation of believers. The book begins with a brief retrospective look at the Old Testament, and non-canonical Jewish conceptions of the doctrine of the Spirit before it considers the New Testament experience and teaching of the doctrine. Part I traces the history of the Spirit's presence from the birth and ministry of John the Baptist through the life and ministry of Jesus and on through New Testament Church history to the founding

of the Gentile Churches. Part II considers the New Testament teaching concerning the Holy Spirit. The Synoptics, the Johannine teaching, and the teaching of the Pauline Epistles receive major emphasis. Part III summarizes the New Testament doctrine of the Spirit under the following headings:

- I. The Spirit of God.
- II. The Spirit of Jesus Christ.
- III. The Spirit in the Church.
- IV. The Spirit and the Ministry.
- V. The Spirit and the written word.
- VI. The Spirit and the Personal life.
- VII. The Spirit and the life to come.

27. (1909)

Essays on some Biblical Questions of the Day. London: Macmillan and Co., 1909. pp. xii, 556.

A companion volume to Essays on Some Theological Questions of the Day. The essays are by members of the University of Cambridge and are edited by Dr. Swete, who includes an essay of his own entitled, "The Religious Value of the Bible." Most of the essays deal with the problems of Biblical criticism as current in the early twentieth century. Swete's essay is significant in that it summarizes something of his own attitudes toward criticism of the Bible.

28. (1910)

The Ascended Christ. A study in the earliest Christian Teaching. London: Macmillan and Co., 1910. pp. xvi, 168.

A sequel to The Appearances of our Lord after the Passion, based upon a course of lectures given to candidates for Holy Orders. The book is addressed to both clergy and laity with the author's words: "Easter is preliminary to Ascension-tide, and Ascension-tide opens before our faith the full glory of the life of Christ with God. With that life in heaven the life of the Church on earth is inseparably bound up. I shall be thankful if these pages are permitted to set forward in any measure the revival of the great Ascension festival in parishes where the Church bell is silent or awakens a feeble response on the day when our Lord entered into His glory."

29. (1912)

The Holy Spirit in the Ancient Church. A Study of Christian Teaching in the Age of the Fathers. London: Macmillan and Co., 1912. pp. vii, 429.

A comprehensive history of the doctrine of the Holy Spirit carried forward from the sub-apostolic writers to the end of the Patristic period. The book is written with the stated conviction that the theological studies of one age contribute to the devotions of the next even amidst the din and confusion of controversy. Part I

sketches the period from the end of the first century to the end of the Ante-Nicene period. Part II takes the history from the beginning of the fourth century to the end of the Patristic period. Part III summarizes the doctrine of the Spirit in the ancient Church under the below headings:

- I. The Godhead of the Spirit.
- II. The Holy Spirit's relation to the Father and the Son, and His function in the Life of God.
- III. The Personal Life of the Spirit.
- IV. The work of the Spirit in Creation.
- V. The work of the Spirit in Inspiration.
- VI. The work of the Spirit in the Incarnation and the Incarnate Son.
- VII. The mission of the Paraclete.
- VIII. The work of the Spirit in the Sacraments.
- IX. The work of the Spirit in the Sanctification of life.

30. (1913)

The Last Discourse and Prayer of Our Lord. London: Macmillan, 1913. pp. xviii, 187.

An important interpretation of what Swete thought to be the closely proximate words of Christ on the occasion of the Last Supper. The exposition of the passages which speak of the future work of the Holy Spirit while devotional nonetheless clearly reflect Dr. Swete's theological convictions on the work of the Spirit in the Church, and in the individual.

31. (1913)

Two Cambridge Divines of the Seventeenth Century. London: S.P.C.K., 1913. pp. 56.

Two lectures on the life and thought of Lancelot Andrewes, and John Pearson, given to the Summer Meeting of Clergy at Cambridge, July, 1913.

32. (1914)

The Ancient Creeds in Modern Life. London: S.P.C.K., 1914. pp. 32.

A lecture given to the Cambridge Local Lectures Summer Meeting, 1914. A defence of the creeds of the Church on the basic assumption that the Church has a continuous life, the Life of the indwelling Spirit of Christ. The lecture admits of a necessity for continual reinterpretation of the creed to meet the needs of any age, but strongly states the fact that there can be no denial of the historical facts which the creed confesses.

33. (1915)

The Holy Catholic Church: The Communion of Saints. London: Macmillan and Co., 1915. pp. x, 265.

The first of three works on articles of the creed. The material is taken from two series of lectures given at Cambridge in 1913-1914. The role of the Spirit in the life, order, and functions of the Church is shown in some detail by Dr. Swete. The numerous footnotes referring to the Church Fathers indicates the nature of Swete's attempt to affirm the apostolicity and catholicity of the Church.

34. (1916)

The Forgiveness of Sins. London: Macmillan and Co., 1916. pp. xiv., 197.

The second in the sequence of the creed studies by Professor Swete. Approach is made by way of stating the Biblical doctrine of forgiveness, the historical understanding of the doctrine by the church, and a final section devoted to the definition and description of the experiential aspects of forgiveness.

35. (1917)

The Life of the World to come. London: Society for Promoting Christian Knowledge, 1917. pp. xii, 114.

The last series of sermons delivered by Dr. Swete before his death. These were printed by his hesitant permission for his 'Hitchin Friends.' He had planned, if spared, to use some of the material for the last of his books on the creed, to be entitled, The Life Everlasting. In sermon form the themes of immortality, the intermediate state, the resurrection, the resurrection body, and eternal life are systematically discussed.

36. (1920)

The Parables of the Kingdom. London: Macmillan and Co., 1920. pp. 213.

A posthumous volume comprising the slightly edited lectures of the Lent term of 1908 as given by Dr. Swete. The series is largely exegetical in form with the last ten lectures being devoted to the setting forth of the central teaching of each of the parables.

1. (1866) B. Significant Articles and Papers

"On the Unity of the Two Testaments," The Christian Advocate and Review, VI (April 1866) pp. 244-249.

Expounds the thesis, "the Written Word, in both its parts, is, with regard to its human form and aspect, the offspring of the Church of God; born indeed free from the taint of human error and fallibility, yet truly made of her substance and partaker of her nature."

2. (1882)

"Holy Ghost," Dictionary of Christian Biography, vol. iii, (1882) pp. 113-133.

An extensive survey of the history of the doctrine of the Holy

Spirit covering the period of the first nine centuries. The survey gathers the historical material under two heads, (1) the teaching of the Church with regard to the Spirit's person (personality, Deity, and procession); and (2) the teaching of the Church with regard to the Spirit's mission, viz., the doctrine of His operation in the creative and redemptive economies, including His relation to the canon of Scripture, to the Incarnation and the Incarnate Son, to the gifts, the sacraments, the entire organic life of the Church, and the spiritual life of individual Christians.

3. (1887)

"Theodorus of Mopsuestia," Dictionary of Christian Biography, vol. iv (1887), pp. 934-948.

A biographical sketch of the life and writing of Theodore of Mopsuestia, a church father considered by Swete to be the most prominent representative of the Antiochian school of hermeneutics. The article is significant in that it provides additional background information for the two volume Latin translation of Theodore's commentary by Dr. Swete.

4. (1899)

"Holy Spirit," Dictionary of the Bible. (Hastings) vol. ii (1899), pp. 402-411.

An analysis of the "progressive revelation" of the conception of the Holy Spirit from Old and New Testament sources and from the intermediate Jewish writings which indicate the effect of the Old Testament revelation on the Jewish people. A helpful summary at the end of the article reviews the main lines of the development of the conception of the Spirit.

5. (1903)

"The Trustworthiness of the Gospel Narrative," in Critical Questions by James Adderley, London: S. C. Brown, Langham & Co., 1903. p. 53ff.

One of a series of sermons on Biblical criticism delivered in the early months of 1903 in London. The sermon was judged by one reviewer to be one of the three best sermons of the Critical Questions volume. The sermon points out that the Gospel narrative maintains its validity under the most severe critical attack.

6. (1903)

"Christ the Wisdom of God," The Expository Times, vol. XIV (1903), p. 214 ff.

A sermon preached in the Chapel of Selwyn College, at the opening service of the Clergy Summer Meeting July 13, 1903. An expression of Swete's credo and attitude toward the advances in knowledge in his time. In his conclusion he says, "We preach Christ incarnate, crucified, risen, coming again; and please God the Church will preach Him to the end. But we are also bound, as disciples of the Word, as ministers of the Light of men, to welcome all fresh truth, physical, historical, or whatever kind, not only as truth, but as making in the end for the victory of the Truth itself. All Truth is welcome, all is helpful to the servants of the Truth."

C. Other Articles, Papers, and Book Reviews

1. (1859)

"The Roman Jew of the First Century," Source unknown, May, 1859.
Not available.

2. (1866)

"On the New Order of Ministrants in the Church of England," The Christian Advocate and Review, (September, 1866) pp. 547 ff.

A defense of the Church in her changing the tradition of the ministry to include an additional order. Contains a basic statement by Swete of the nature of his belief in the authority of the Church.

3. (1889)

"On the Identification of Assanduna with Ashdon," The Cambridge Chronicle, (May 31 and June 7, 1889).

A paper read before a joint meeting of the Essex Archaeological Society and the Cambridge Antiquarian Society, May 24, 1889. Mr. Swete's interest in the history and archaeology of England is fully expressed in the article.

4. (1890)

"Clerical Studies," Printed at the request of the Junior Clergy Society.
Not available.

A paper read before the London Junior Clergy Society on Tuesday, April 15, 1890.

5. (1891)

"Graetz's Theory of the LXX," The Expository Times, vol. II (1891) p. 209.
A critique, disagreeing with Graetz.

6. (1891)

"Josephus on Alexander's Visit to Jerusalem," The Expository Times, vol. III (1892) pp. 300, 427.

7. (1894)

"Schleusner's Thesaurus (LXX)," The Expository Times, vol. V (1894) p. 539.

A favourable review.

8. (1894)

"The Person of the Holy Spirit," Report of Exeter Church Congress (1894) pp. 692-698.
Not available.

A paper read at the Devotional Meeting of the Exeter Church Congress in Exeter Cathedral, October 12, 1894.

9. (1897)

"The Oxyrhynchus Fragment," The Expository Times, vol. VIII (September, 1897) pp. 544-550, 568.

A lecture given at Cambridge, July 29, 1897, to the Summer Meeting of Clergy. In stating the possible use of the sayings of Christ found in the fragment Swete said "We cannot use them to establish new articles of faith or rules of conduct. But insofar as we can satisfy ourselves that we hear in any of them the voice of the Master. . . they may be of practical value to us who are of the clergy . . . for personal guidance and for the instruction of the Church."

10. (1898)

"Matthew 4:23 and 9:35," The Expository Times, vol. X (1898) p. 127.

An exegesis of the texts on the subject of Christ's healing and preaching.

11. (1899)

"Books to study on the Trinity," The Expository Times, vol. X (1899) p. 511.

A list of source literature considered by Dr. Swete to be basic in a study of the doctrine of the Trinity.

Introductions by Oehler and Schultz
A.B. Davidson's Theology of the Old Testament
(Not yet published at that time)
A.B. Davidson's "God in the Old Testament."
The Gospel of St. John with Westcott's Commentary
The Epistles of Paul using Lightfoot on Philipians
and Colossians, and Sanday and Headlam on Romans
Athanasius on the Incarnation
Basil on the Holy Spirit
The Theological Orations of Gregory of Nazianzus
Augustine on the Trinity
Driver's Doctrine of the Person of Christ
Otiley's Doctrine of the Incarnation
Canon Mason's Faith of the Gospel
Canon Gore's Bampton Lectures for 1891
Illingworth's Personality. Human and Divine and
Divine Immanence

12. (1899)

"Review of Nestle's Septuagint Studies," The Expository Times, vol. XI (1899) p. 38.

13. (1900)

Note appended to Dr. Nestle's Review of Dr. Swete's The Gospel According to St. Mark, The Expository Times, vol. XI (1900) p. 330.

14. (1901)

"Laying on of Hands," Dictionary of the Bible, Vol. III (1900) pp. 84, 85.

A brief article interpreting the "laying on of hands" passage in Acts to symbolize benediction and blessing rather than any mediating communication of power or personal relation in connection with the Holy Spirit.

15. (1901)

"Review of The Apocalypse (Edward White Benson), The Journal of Theological Studies, Vol. II (January, 1901) pp. 302-305.

16. (1902)

"Eucharistic Belief in the second and third centuries," The Journal of Theological Studies, Vol. III (January, 1902) pp. 161-177.

17. (1902)

"Matthew 28:16-20," The Expositor, Vol. VI (October, 1902) pp. 241-259.

An exposition given to a gathering of past and present members of the Cambridge Clergy Training School, Westcott House, July 7 to 9, 1902.

18. (1903)

"Penitential Discipline in the first three centuries," The Journal of Theological Studies, Vol. IV (April, 1903) pp. 321-327.

19. (1903)

"The two Greatest Miracles of the Gospel History," The Expository Times, Vol. XIV (1903) p. 214.

A paper read at the Northampton Church Congress.

20. (1903)

"The Teaching of Christ," Six articles in The Expositor, Vol. VII pp. 81-94, 259-273, 401-416; Vol. VIII pp. 116-130, 267-282, 440-455 (February, April, June, August, October, December, 1903).

21. See the annotation for the book Studies in the Teaching of our Lord, based on this series.

21. (1904)

"The New Oxyrhynchus Sayings, a tentative Interpretation," The Expository Times, Vol. XV (1904) p. 488.

22. (1905)

"Review of Outlines of the Life of Christ (W. Sanday)," The Journal of Theological Studies, Vol. VI (July, 1905) pp. 615-617.

23. (1905)
"The Vision of the new Jerusalem," The Interpreter, Vol. I (May and June, 1905) pp. 377-387 and 468-478.
24. (1907)
"The Gospels in the second century," The Interpreter, Vol. IV (January, 1908) pp. 138-155.
A lecture to the ladies at Newnham College, Cambridge, August, 1907.
25. (1907)
"Prayer for the Departed," The Journal of Theological Studies, Vol. VIII (July, 1907) pp. 500-514.
26. (1908)
"The Old Testament in Greek," The Interpreter, Vol. V (October, 1908, January, 1909) pp. 17-33, 129-146.
Two lectures given at the Cambridge Local Lectures Summer Meeting, July, 1908.
27. (1908)
"Review of The Pastoral Teaching of St. Paul; His Ministerial Ideals, (W. Edward Chadwick)," The Expository Times, Vol. XIX (1908) p. 225.
28. (1912)
"Texts and Translations of the Old Testament," Central Society of Sacred Study Leaflet No. 51, July, 1912.
29. (1913)
"The Person and Work of the Holy Spirit," Central Society of Sacred Study Leaflet No. 55, July, 1913.
Answers to questions by a Hindu student: "Was it the Holy Spirit who functioned in place of a human father in the process of the Incarnation? Why could John baptize only with water, and Christ alone with the Holy Spirit? Was some change wrought in the nature of the Holy Spirit through the Incarnation? Dr. Swete answers from Scripture and follows traditional interpretation of the passages involved.
30. (1913)
"Review of The New Testament Documents: their origin and early history (George Milligan)," The Journal of Theological Studies, vol. XV (October, 1913) pp. 84-86.
31. (1916)
"The Birth Narratives in St. Matthew and St. Luke," Central Society of Sacred Study Leaflet No. 65, January, 1916.

32. (1916)
"The Disciple whom Jesus loved and John of Ephesus," The Journal of Theological Studies, Vol. XVII (July, 1916) pp. 371-374 and 375-378.
33. (1916)
"The Faithful Sayings," The Journal of Theological Studies, Vol. XVIII (October, 1916) pp. 1-7.
34. (1917)
"The Resurrection of the Flesh," The Journal of Theological Studies, Vol. XVIII (January and April, 1917) pp. 135-141.
35. (1917)
"Review of The Ministry in the Church in relation to Prophecy and Spiritual Gifts (H. J. Wotherspoon)" The Journal of Theological Studies, Vol. XVIII (January and April, 1917) pp. 235-237.
36. (1917)
"Review of Reconciliation between God and Man (W. J. Sparrow-Simpson)" The Journal of Theological Studies, Vol. XVIII (January and April, 1917) pp. 237, 238.

A typical review by Dr. Swete, summed up by the words:

A few things in the book may provoke criticism; we may wish, for instance, that a treatise on Reconciliation Between God and Man had not culminated in a section on the eucharist offering, as its "final theme"--a position which surely belongs to the work of the High Priest of Heaven rather than to even the greatest of sacraments. But the work as a whole is at once sane and devout, and will commend itself to Christian students of divergent schools. Two apparent errors of the press may be pointed out.

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C. OTHER SOURCES

Personal Interview with Professor A. C. Bouquet, Cambridge, March 28, 1966.